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# An Arabic Hebrew comparative Study of Genesis 1-3

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## **Abstract**

This paper aims to study how much the ancient Hebrew language in Genesis 1-3 statistically concurs with modern Arabic by identifying Hebrew and Arabic cognates (with a limit to verbs, nouns and adjectives) within the text. To see how well those common cognates are used today, the study will investigate how well they are used in two popular Arabic translations, *Smith & Van-Dyke* (فانديك) and the *Book of Life* (كتاب الحياة).

## Table of Contents

<b>1. Introduction.....</b>	<b>4</b>
1.1 Preface.....	4
1.2 Statement of purpose.....	4
1.3 Earlier research.....	5
1.4 Materials and methods.....	5
1.5 Synopsis of the consonantal system.....	8
<b>2. Result.....</b>	<b>9</b>
2.1 Hebrew and Arabic correspondence in Genesis chapter 1-3.....	9
2.1.1 Identical correspondence.....	10
2.1.2 Some level of correspondence.....	12
2.1.3 Potential or debated correspondence.....	13
2.1.4 Loan words.....	14
2.1.5 Non-correspondent Hebrew cognate.....	14
2.2 Proportional use of correspondent cognates in the Arabic translations.....	15
<b>3. Discussion.....</b>	<b>16</b>
3.1 Hebrew and Arabic correspondence in Genesis chapter 1-3.....	16
3.1.1 Identical correspondence.....	16
3.1.2 Some level of correspondence.....	17
3.1.3 Potential or debated correspondence.....	20
3.2 Level of correspondence in the <i>Van Dyke</i> and <i>Book of Life</i> translations.....	23
3.3 Comparison with the <i>Holy Book</i> .....	27
<b>4. Conclusion.....</b>	<b>29</b>
<b>5. Bibliography.....</b>	<b>30</b>
<b>6. Appendix.....</b>	<b>32</b>

# 1. Introduction

## 1.1 Preface

After his former studies in theology, and present studies in Arabic, the author noticed similarities between ancient Hebrew and modern day Arabic. A fascination grew regarding how much these languages actually concur; especially when it comes to word meaning. Both languages are Semitic with a common origin and a similar grammar with a lot of corresponding consonant sounds. Most Arabic and Hebrew words can be reduced to a root, which consists of three consonants, called radicals. The idea occurred of making a study over a section of the Hebrew Bible and to study how much it concurs with modern Arabic.

## 1.2 Statement of purpose

The purpose of the paper is to linguistically compare the similarities between ancient Hebrew and modern day Arabic through a case study comparing a portion of the book of Genesis in the aforementioned two languages. To limit the study, the first three chapters of the book of Genesis have been selected and the aim will be to identify Hebrew words that have Arabic cognates (with a limit to verbs, nouns and adjectives) and to study their statistical occurrences within the selected text.

To tie the study to the contemporary use of the words after the corresponding Hebrew and Arabic cognates have been identified, the ancient Hebrew text will be compared with two commonly used Arabic Bible translations, *Smith & Van Dyke* (فانديك) and the *Book of Life* (كتاب الحياة) to see how frequently the corresponding cognates have been used in the two translations and why or why not the corresponding radicals were chosen or rejected. The oversight could have been purposefully done to improve readability, or perhaps the cognates had developed into different meanings in Hebrew and Arabic, in the case of لحم, 'meat' and לחם, 'bread'.

### 1.3 Earlier research

In terms of comparing the three corresponding consonantal roots between ancient Biblical Hebrew and Arabic much has already been done. Wilhelm Gesenius, who has been called the father of Modern Hebrew Lexicography, published a Hebrew-German dictionary between 1810-12.<sup>1</sup> He developed his studies that were later translated to English under the name *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scripture*. The last edition was finished by Roediger and published after Gesenius' death in 1858. The *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon (BDB)* who first appeared in 1906 is based on Gesenius' lexicon and reveals the development of Hebrew lexicographical studies during the 2<sup>nd</sup> half of the 19<sup>th</sup> century.<sup>2</sup> The *Hebrew and Aramaic Lexicon of the Old Testament (HALOT)* is the standard lexicon used today. It was first published in German 1953, has seen two revisions and appeared in English in 1994. Also worth mentioning is Ernest Klein's *A comprehensive etymological dictionary of the Hebrew language in English*, which was published in 1987. Edward Lepinski's *Semitic languages: outline of a comparative grammar* is the most modern summary of the development between Semitic comparative linguistics.

The author has not been able to locate a study which compares how frequently Hebrew words correspond to Arabic cognates in a selected portion of the Bible. The writer has also not been able to find a study which compares how much the *Van Dyke* and the *Book of Life* correspond in their selection of common cognates to the ancient Hebrew.

### 1.4 Materials and methods

As a source text, the *Lexham Hebrew-English interlinear Bible* will be used. This Bible is based on the *Biblia Hebraica Stuttgartensia*, which is the standard scholarly critical text on the composition of the Old Testament Hebrew. The *Biblia Hebraica Stuttgartensia* is primarily based on the *Codex Leningradensis*, which is the oldest manuscript of the complete

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<sup>1</sup>Gesenius, *Lexicon*, iii.

<sup>2</sup>Brown, Driver & Briggs, *Lexicon*, V.

Hebrew Bible and is dated to the beginning of the 11<sup>th</sup> Century.<sup>3</sup> The *Codex Leningradensis* is part of the Masoretic text family which was standardized by the Masoretes. Just like the Quran, the early Hebrew text of the Old Testament was not vocalized in its manuscripts. The vocalization of the Hebrew text was done in post-talmudic times by Masoret scribes who invented signs that document the traditional readings of the text.<sup>4</sup> The Hebrew text will be compared to two commonly used Arabic Bible translations; the *Van Dyke* translation, originally published in 1865 (for the research an electronic edition will be used in the Bible software e-Sword), and the *Book of Life*, which appeared in 1988. The reason for choosing those translations is that they have been commonly used in the churches that the author has visited in the Middle East and North Africa, and it has been debated there regarding which one of them is the best translation, so it is in the writer's interest to compare the two.

As tools for determining the connection between cognates, *A Dictionary of Modern Written Arabic* by Hans Wehr, and Edward William Lane's *An Arabic-English lexicon* will be used together with *Brown-Driver-Briggs*, *Gesenius* and *The Hebrew and Aramaic Lexicon of the Old Testament*. The analysis will systematically be done in Microsoft Excel according to the table below. First, the Arabic verses will be written out, and under them the Hebrew text, which will be followed by the lexical values of the Hebrew text (lemma). Each Hebrew lexical value will be analyzed to see if there is an Arabic correspondence. This will be done by first looking up the lemma in the Hebrew dictionaries to see if a correspondence is listed, which will later be compared with *Wehr's* dictionary and *Lane's* lexicon. If a correspondence is not listed in the Hebrew dictionary, the Hebrew radicals will be compared with the corresponding Arabic roots in *Lane's* lexicon and *Wehr's* dictionary. When a correspondent radical is found it will be listed under its Arabic equivalent and then the *Van Dyke* and the *Book of Life* translations will be compared to see if the corresponding Arabic word is used in them. The analysis will be presented in the appendix according to the table below. The appendix will also present a count on how many cognates (of verbs, nouns and adjectives) are used in a verse as well as how many of those are identical, have some level of correspondence, or have loaned words. A count of word frequency which occurs in the *Van Dyke* and the *Book of Life* translations will also be presented. This will be done so that the study can statistically verify how frequent the Hebrew and Arabic corresponds in the selected portion.

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<sup>3</sup>Geisler & Nix, *Introduction*, 359.

<sup>4</sup>Lipinski, *Languages*, 58.

The discoveries from the analysis will be presented in five different groupings; *identical correspondence, some level of correspondence, potential or debated correspondence, loan words* and *non-correspondence*. The author will seek to find how many words actually match up in Genesis 1-3. A link will be sought between the corresponding cognates as for example if they are common words or more advanced words. Perhaps other patterns or links exist between the cognates. Another interesting question to look into is why the Bible translators chose not to use certain corresponding cognates.

The paper will be written without transliteration, because Arabic and Hebrew consonants sometimes are pronounced differently, which will obscure the connections between the radicals. Hebrew and Arabic words that correspond also often have different vowels which will also make the connection less clear if transliterated. A transliteration will also make the document overly lengthy according to the table below.

Genesis 1:1						
في الْبَدْءِ خَلَقَ اللهُ السَّمَاوَاتِ وَالْأَرْضَ.						Van Dyke
في الْبَدْءِ خَلَقَ اللهُ السَّمَاوَاتِ وَالْأَرْضَ،						Book of Life
הָאָרֶץ:	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בְּרֵא	בְּרֵאשִׁית
הָאָרֶץ	הָאֵת	הַשָּׁמַיִם	הָאֵת	הָאֱלֹהִים	הַבְּרֵא	הַבְּרֵאשִׁית
أَرْضُ		سَمَاءُ		الله	بَرَى/بَرَأَ	رَأْسُ
الْأَرْضُ		السَّمَاوَاتِ		الله		
الارض		السَّمَاوَاتِ		الله		

Genesis 1:2						
وَكَانَتِ الْأَرْضُ خَرِبَةً وَخَالِيَةً وَعَلَى وَجْهِ الْعَمْرِ ظُلْمَةٌ وَرُوحُ اللَّهِ يَرِفُ عَلَى وَجْهِ الْمِيَاهِ.						VD
وَإِذْ كَانَتِ الْأَرْضُ مَشْوِشَةً وَمُفْقَرَةً وَتَكَثَّفَتِ الظُّلْمَةُ وَجْهَ الْمِيَاهِ، وَإِذْ كَانَ رُوحُ اللَّهِ يُرْفَرُفُ						BL
عَلَى سَطْحِ الْمِيَاهِ،						
וְהָאָרֶץ	הָיְתָה	תְּהוּ	וְבֵהוּ	וְחֹשֶׁךְ	עַל־פְּנֵי	תְהוֹם
וְהָאָרֶץ	הָיְתָה	תְּהוּ	וְבֵהוּ	וְחֹשֶׁךְ	עַל־פְּנֵי	תְהוֹם
أَرْضُ	هَوَى		بَهُو*		فَنَأَ	تَهْم
الْأَرْضُ						
الأرض						
וְרוּחַ	אֱלֹהִים	מְרַחֶפֶת	עַל־פְּנֵי	הַמַּיִם:		
וְרוּחַ	אֱלֹהִים	רַחַף	עַל־פְּנֵי	הַמַּיִם		
رُوحُ	الله		فَنَأَ	مَاءُ		
رُوحُ	الله			الْمِيَاهِ		
رُوحُ	الله			الْمِيَاهِ		

Genesis 1:3							
وَقَالَ اللَّهُ: «لِيَكُنْ نُورٌ» فَكَانَ نُورٌ.						VD	
أَمَرَ اللَّهُ: «لِيَكُنْ نُورٌ». فَصَارَ نُورٌ،						BL	
		וַיֵּהֱאֹר:	אֹר	יְהי	אֱלֹהִים	וַיֹּאמֶר	BHS
		ו . הִיה . אֹר	אֹר	הִיה	אֱלֹהִים	ו . אֹמַר	Heb. LV
		نُورٌ * هوى	نُورٌ *		الله	أَمَرَ	Arabic equivalent
		نُورٌ *	نُورٌ *		الله		VD equivalent
		نُورٌ *	نُورٌ *		الله	أَمَرَ	BL equivalent
*potential or debated cognates							

### 1.5 Synopsis of the consonantal system

The following chart is a synopsis of the consonantal system between Proto Semitic, Hebrew and Arabic following Lipinski.<sup>5</sup>

Proto - Semitic	Hebrew transliterated	Hebrew	Arabic transliterated	Arabic
ʾ	ʾ	א	ʾ	ا
ʿ	ʿ	ע	ʿ	ع
b	b	ב	b	ب
d	d	ד	d	د
ḏ	z	ז	ḏ	ذ
g	g	ג	ğ	ج
ğ	ğ>	ע	ğ	ج.هـ
h	h	ה	h	ه
ḥ	ḥ	ח	ḥ	ح
ḥ	ḥ>ḥ	ח	ḥ	ح.هـ
k	k	כ	k	ك
l	l	ל	l	ل
m	m	מ	m	م
n	n	נ	n	ن
p	p	פ	f	ف
q	q	ק	q	ق
r	r	ר	r	ر
s	s	ס	s	س
ṣ	ṣ	צ	ṣ	ص
ś	ś	שׁ	ś	ش

<sup>5</sup>Lipinski, *Languages*, 150.



š	ṣ	צ	d	ض
š	š	ש	s	س
t	t	ת	t	ت
t̥	t̥	ט	t̥	ط
t̥	š	ש	t̥	ث
t̥	ṣ	צ	z	ظ
w	w	ו	w	و
y	y	י	y	ي
z	z	ז	z	ز

## 2. Result

### 2.1 Hebrew and Arabic correspondence in Genesis chapter 1-3

In the result, the author has found a total amount of 179 cognates including verbs, nouns and adjectives of the Hebrew text of chapter 1-3. Among those cognates, a few are listed more than one time if they have more than one meaning For example עלה which is probably the same root for both the word ‘to rise’ and ‘leaf’ and therefore exists in both *identical correspondence* and *potential or debated correspondence*. Those 179 cognates occur 830 times in the Hebrew text. In the result, the Hebrew and Arabic equivalents are listed and then if the Arabic equivalent is used in the *Van Dyke* or the *Book of Life* translations, one of those occurrences is listed. Proper names have been left out, except in the case of אֱלֹהִים and אָדָם which can be used both as proper names and nouns.

Of the 179 cognates, as many as 72 roots (40.2%) are identical and occur 443 times out of the total 830 (53.4%) of cognates of verbs, nouns and adjectives of the Hebrew text of Genesis 1-3. In the category, *some level of correspondence*, 34 roots (19.0%) occur. Here, cognates are presented which clearly are linked to each other, but do not have the same meaning, as in the example of אָמַר (أَمَرَ) which means, ‘to say’ in Hebrew and, ‘to command’ in Arabic. In the most controversial category, “*Potential or debated correspondence*,” 33 roots (18.4%) are listed. In this group, cognates have been selected which are either listed in *Brown-Driver-Briggs*, *Gesenius* and/or the *Hebrew and Aramaic Lexicon of the Old Testament* as potential cognates, or if this author has made the judgment that there might be a potential correspondence when the Hebrew root was compared with its Arabic

correspondence in *Wehr's* dictionary and *Lane's* lexicon. It could be debated whether some of those cognates should be placed in the last category, non-correspondence, which consists of 35 roots (19.6%). Out of the 72 identical roots, *Van Dyke* uses 55 (76.4%) and the *Book of Life* 50 (69.4%) of them. When it comes to the *some level of correspondence* group *Van Dyke* uses one root and the *Book of Life* two.

### 2.1.1 Identical correspondence

Identical correspondence			
<i>Book of Life equivalent</i>	<i>Van Dyck equivalent</i>	<i>Arabic equivalent roots</i>	Hebrew lexical form
أَبَاهُ	أَبَاهُ	أَب	אב
أَدَمُ	أَدَمُ	أَدَمُ	אדם
	لَايَاتٍ	آيَة	אות
وَاحِدٍ	وَاحِدٍ	احد	אחד
لِلْأَكْلِ	لِلْأَكْلِ	أَكَلَ	אכלה
اللَّهُ	اللَّهُ	اله	אלהים
أُمُّهُ	أُمُّهُ	أُم	אם
أَنْفِهِ	أَنْفِهِ	أَنْف	אף
الْأَرْضِ	الْأَرْضِ	أَرْض	ארץ
		أَنْث	אנשה
بِهَائِمٍ	بِهَائِمٍ	بهم	בהמה
	بَنَى	بن	בן
		بنی	בנה
		برأ	ברא
بَارَكَهَا	بَارَكَهَا	برك	ברך
جَنَّةٌ	جَنَّةٌ	جنن	גן
		دبق	דבק
الذَّهَبُ	الذَّهَبُ	ذهب	זהב
ذَكَرًا	ذَكَرًا	ذكر	זכר
		زرع	זרע
فَاخْتَبَا	فَاخْتَبَا	خبأ	חבא
الْحَيَّةِ	حَيَّةٍ	حيي	חי
الخَامِسَ	خَامِسًا	خمس	חמשי
		طيب	טוב
الْيَاسَةِ	الْيَاسَةِ	يبس	יבשה
يَدُهُ	يَدُهُ	يد	יד
الْيَوْمِ	يَوْمًا	يوم	יום
	تَلِدِينَ	ولد	ילד
		يم	ים
		وسن	ישן

כוכב	כוכב		
כל	כל		
לבש	لبس		
ליל	ليل		
מועד	وعد		
מטר	مطر		
מים	ماه (موه)		
מלא	ملأ		
מקום	قوم		
מת	موت		
נהר	نهر		
נפח	نفخ		
נפש	نفس		
נשמה	نسم		
עין	عين		
עלה (rise)	علو		
עפר	عفر		
עצם	عظم		
עקב	عقب		
ערם	عري		
עשב	عشب		
פרד	فرد		
צוה	وصى		
צלע	ضلع		
קדש	قدس		
ראה	رأى		
ראש	رأس		
רביעי	ربع		
רוח	روح		
שב	ثوب		
שביעי	سبع		
שכן	سكن		
שלישי	ثلاث		
שם	سم		
שמים	سما (سمو)		
שמע	سمع		
שנה	سن		
שני	ثني		
שקה	سقى		
ששי	سدس		
תאנה	تين		
תשוקה	شوق*		
72 roots (40.2%)			
אָלְבֵּסְהָ	اَلْبَسَہَا		
לַיְלָא	لَيْلَا		
מָטְרָא	اَمْطَرَ		
אִמְיָה	اَلْمِيَاہ		
אמְלִי	املاي		
תָּמֹות	تَمَوْتُ		
נֶהֱר	نَهَرُ		
נִפְחַ	نَفَخَ		
נִפְסָא	نَفَسَا		
נִסְמֵה	نَسَمَہ		
אֶעִינְכֻמָּא	اعينُکَمَا		
עֶזְמָא	عَظْم		
עֶקְבֵה	عَقْبَہ		
עֶרְיָנִינִי	عُرْيَانִיْن		
עֶשְׂבָא	عُشْبَا		
זַלְעָא, אֶזְלָעֵה	اَوْصَى		
قَدَّسَہ	اضلَاعِہ		
רָאִי	قَدَّسَہ		
رَאْسִכִּ	رَاى		
الرَّابِعَ	رَاسِکִ		
رُوح	رَابعا		
السَّابِع	رُوح		
الثَّالِثَ	السَّابِع		
اسْمَا	ثَالثَا		
السَّمَاوَاتِ	اسْمُہَا		
سَمِعَ	السَّمَاوَاتِ		
سِنִינִי	سَمِعَا		
الثَّانِي	سَنِينِ		
فَيَسْقِي	ثَانِيَا		
السَّادِسَ	يَسْقِي		
الثَّيْن	سَادِسَا		
	تَيْنِ		

### 2.1.2 Some level of correspondence

Some level of correspondence			
<i>Book of Life equivalent</i>	<i>Van Dyck equivalent</i>	<i>Arabic equivalent root</i>	Hebrew lexical value
أَمَرَ		أمر	אמר
		باء	בא
		بدل	בדל
		بأس (بؤس)	בש (בוש)
		بشر	בשר
		جدل (جدول)	גדול
		دمية	דמות
		درك	דרך
		هوى	היה
		هلك	הלך
		حجر	חגרה
		حمد	חמד
		حرب	חרב
		ورق	ירק
		כيس	כבש
		כنف	כנף
		لحم	לחם
		لقح	לקח
		مثل	משל
		ناخ	נח (נח)
		ننن	נתן
		عبد	עבד
		عوف	עוף
		عري (عار)	עור
		عزب	עזב
		غرب	ערב
		فناً	פנה (פן)
		ففتح	פקח
		قدم	קדם
لَقَوْلٍ	لَقَوْلٍ	قَالَ (قول)	קול
		قرأ	קרא
		رأس	ראשית
		ربأ	רבה
		تهم	תהום
			34 roots (19.0%)

### 2.1.3 Potential or debated correspondence

Potential or debated correspondence			
<i>Book of Life equivalent</i>	<i>Van Dyck equivalent</i>	<i>Arabic equivalent root</i>	Hebrew lexical value
		آد (إِيَادُ)	אד
		ادم	אדמה
نُورٌ*	نُورٌ*	نور	אור
		انس	איש
		بهو	בהו
		بقر	בקר
		جرس	גרש
		دردار	דרדר
		ودس	דשא
		وذع	זעה
		ودع	ידע
		وصر	יצר
		كلل	כלה
		لَأَكْ	מלאכה
		نجد	נגד
		نحس	נחש
		نقب	נקבה
		سبب	סבב
		علم	עולם
		عذر	עזר
		على	עלה (leaf)
		عض	עץ
		عصب/غضب/عضب	עצב
		عرم	ערום
		قَطْن	קטן
		ردى/ردى	רדה
		ر ع	רע
		ر ق	רקיע
		شیح	שיח
		شكل	שכל
		شام (شيم)	שם (שום, שים)
		سمر	שמר
		اوى	תאווה
			33 roots (18.4%)

#### 2.1.4 Loan words

Loan words			
<i>Book of Life equivalent</i>	<i>Van Dyck equivalent</i>	<i>Arabic equivalent root</i>	Hebrew lexical value
الْكُرُوبِيم	الْكُرُوبِيم	كروب	כרוב
		כתן	כתנת
		سلم	צלם
		سبت	שבת
	التَّائِينَ	تتين	תנין
			5 roots (2.8%)

#### 2.1.5 Non-correspondent Hebrew cognate

Non-correspondent			
<i>Book of Life equivalent</i>	<i>Van Dyck equivalent</i>	<i>Arabic equivalent root</i>	Hebrew lexical value
			אבן
			איבה
			ארר
			גחן
			דגה
			הפך
			הרן
			חשך
			יצא
			ירא
			להט
			מין
			מצא
			מקוה
			נגע
			נפל
			נשא
			סגר
			עשה
			פעם
			פרי
			צבא

			צמח
			קוה
			קוץ
			רחף
			רמש
			שדה
			שלח
			שף (שוף)
			שרץ
			שת (שית)
			תהו
			תפר
			תרדמה
			35 roots (19.6)

## 2.2 Proportional use of corresponding cognates in the Arabic translations

In the translation work between Hebrew and Arabic, the translators have had to battle how faithfully they would like to preserve the source text versus readability. Preservation versus readability has affected the amount of common cognates which have been used. Even if a corresponding root occurs in both languages, it might normally be used in Arabic in another context or rarely used so that another synonym is preferable. The analysis plainly reveals that both the *Van Dyke* and the *Book of Life* at times choose to use the corresponding roots while at other time choose to use synonyms. An example of this is יום (يَوْمٌ) which sometimes is used in the Arabic translations but often is replaced with نَهَار. Out of the 443 occurrences of the 72 identical roots, *Van Dyke* uses them 335 times (75.6%) and the *Book of Life* 277 times (62.5%).

### 3. Discussion

#### 3.1 Hebrew and Arabic correspondence in Genesis chapter 1-3

##### 3.1.1 Identical correspondence

It's astonishing how similar biblical Hebrew and modern Arabic are. Even if there is a time span of around 3000 years, it is fascinating how much both languages concur in their grammar and the meaning of compatible cognates. Just by learning the Hebrew alphabet and how it corresponds to the Arabic, a modern day Arabic reader would immediately know the meaning of 72 (40.2%) out of the total amount of 179 cognates of verbs, nouns and adjectives of the Hebrew text of Genesis 1-3. Therefore he would know 443 (53.4%) out of the 830 total occurrences of all the verbs, nouns and adjectives in the Hebrew text. Add to this if he would learn the Hebrew meaning of the 34 roots (19.0%) with some level of correspondence that have a related meaning in Arabic, but not exact concurrence, and he would know 59.2% of the cognates in Genesis 1-3 and 606 (73.0%) of the 830 total occurrences.

It's hard to determine if there's an obvious link between the identical radicals. In order to determine whether certain types of words were more represented in the identical cognates this author tried to group similar words into different categories and compare the number of words within each category with the rest of the 179 cognates of Genesis 1-3. For example, categories such as creatures, body parts, nature related words, numbers, and many other groupings were used. The only clear link was seen between numbers, which concur very well. The words were also compared based on how simple they are. Based on this it seems like many of the words that correspond are relatively simple or commonly used words. Because the passage is relatively short with only 179 cognates it's hard to statistically verify the reliability of this statement or whether it is too subjective. In order to have something greater to compare with, the author read through George M. Landes' *Building Your Biblical Hebrew Vocabulary: Learning Words by Frequency and Cognate*. Based on this reading it seems that words which are used more frequently in the Bible are more likely to concur then those of less frequency, but more studies would be needed here (which goes outside of the boundaries of this study) to statistically verify the truth of this impression.

Most of the discussion regarding the identical correspondence will be discussed below under *Level of correspondence in the Van Dyke and Book of Life translations*, but a few



things should be mentioned here. There is some probability that the word for create ברא (ברא), which is mentioned in both *Wehr* and *Lane* could be a loan word. In ערם (عري), 'naked' either ם or י has replaced the other. וصى and צוה seem to be an identical correspondence, but a change has occurred in one of the languages where ו/ל and ص/צ have switched place. Even if שדס and שדסי is not identical they are related with a variation in the root.

### 3.1.2 Some level of correspondence

It's interesting to note in which sense the *some level of correspondence* cognates concur. בא (باء) which in Hebrew means 'to come', has the meaning of 'to return' in Arabic. If somebody returns they would come back, which naturally relates to come. בדל (بَدَلَ) which means 'to separate' has the meaning of 'to replace or to exchange' in Arabic. בוש (يُؤْس/يُأْس) which means 'to be ashamed' in Hebrew has, according to Lane, the Arabic meaning of, "*Distress; straitness of the means of subsistence, or of the conveniences of life; poverty: (M, Msb,\* TA:\*) or a state of pressing want: (S, K:) or misfortune; calamity*".<sup>6</sup> To be in distress and poverty is an expression of something that people in the near eastern culture would be ashamed of.

בשר (بَشَرٌ) who means 'flesh, body or meat' in Hebrew has the meaning of 'man or human being' in Arabic. גדול (جَدَل) with the meaning of 'big or great' has the meaning 'to twist' in Arabic and can also mean 'to be hard and strong' according to *Lane*.<sup>7</sup> It seems that big and great to some extent can be related to hard and strong in for example to describe the attribute of a leader. דמות, 'likeness, image' is clearly linked to (دُمِيَّةٌ) which has a wider usage in Arabic which would also include 'statue and doll'. The word for way, דרך is similar to درك with its meaning of 'to attain, to reach, to overtake and outrun' and has to do with to move in a certain direction. היה (to be) is linked to هوى which according to the *Hebrew and Aramaic Lexicon of the Old Testament* means 'to fall'<sup>8</sup> and is related to 'occur'. הלך, 'to walk' can be seen to be connected with هلك, 'to perish or to die' in the sense of the person that is perishing is departing or as said in Swedish 'gå bort'.

<sup>6</sup>Lane, *Lexicon*, s.v. بُؤْسٌ

<sup>7</sup>Lane, *Lexicon*, s.v. جَدَلُهُ

<sup>8</sup>Baumgartner & Koehler, *Lexicon*, s.v. הִיָּה

חַגְרָה (חָגַר) is used in the Hebrew for ‘covering, loincloth and belt’ and in its verbal form in Arabic has the meaning of ‘to deny access, to hinder, to petrify or make hard as a stone’. It can be speculated whether the origin of חַגְרָה which occur when Adam and Eve are being covered because they are naked (Gen 3:7) has to do with to hinder somebody from seeing. It can be seen that a link exists between חָמַד, ‘to be pleasing, desire or covet’ and חִמַּד, ‘to praise or commend’. The person who is praising or commending, for example, God, wants to please him, and desires him. The word for sword (חֶרֶב) comes from the root which according to *Brown-Driver-Briggs* means ‘to attack or smite down’.<sup>9</sup> In Arabic حَرَبٌ means ‘war’ and حَرْبَةٌ is the word used for a ‘spear’. The word יֶרֶק which has the meaning ‘green’ is correspondent to وَرَقٌ which means ‘leaf’. *Wehr* states that it can take the meaning of ‘leafy, green and verdant’.<sup>10</sup>

כָּבַשׁ (כָּבַשׁ) which takes the meaning of ‘to subdue’ in Gen 1:28 and also can mean ‘to rape’ takes the meaning of ‘to exert pressure, press or attack’ in Arabic. The word for wing (כָּנַף) takes the meaning of ‘side, flank; wing; shadow’, and ‘shelter’ in Arabic (كَنَف).<sup>11</sup> It’s interesting that for example a hen is using her wings to shelter her chicks. The word לָחַם which comes from the root for ‘to eat’ and as a noun means ‘bread or sometimes food,’ has preserved a referral to food with the meaning of ‘meat’ in Arabic (لَحْم). לָקַח, ‘to take’ has in Arabic (لَقِح) the specific meaning when relating to the mating between camels in which the male camel ‘takes’ (sv. ‘tar’) the female camel so that she conceives.<sup>12</sup> To rule (מָשַׁל) which is also the root that means proverb is corresponding with the Arabic مَثَل, ‘to resemble, look like or being an example’. Even if the Arabic does not mean to rule, the one who rules sets an example and represent the people. נוּחַ, ‘to leave, put, set, place, rest’ has according to *Gesenius* the specific meaning in Arabic (نَاخ) of ‘to kneel down as a camel.’<sup>13</sup> נָתַן, ‘to give’ is interconnected with نَتَن, ‘to smell and stink’ in the sense of a person or a thing that gives away (sv. ‘ge ifrån sig’) a bad smell.

עָבַד who generally means ‘to work, labor or to serve (slave)’ and in Gen 2:5 has the meaning of ‘to cultivate or till’ is also used sometimes in the Bible of serving God. In Arabic (عَبَد) it is used of ‘to serve or worship’. The word for bird (עוֹף) is according to *Brown-Driver-*

<sup>9</sup>Brown, Driver & Briggs, *Lexicon*, s.v. חָרַב

<sup>10</sup>Wehr, *Dictionary*, s.v. ورق

<sup>11</sup>Wehr, *Dictionary*, s.v. كنف

<sup>12</sup>Lane, *Lexicon*, s.v. لَقِح

<sup>13</sup>Gesenius, *Lexicon*, s.v. نَاخ

Briggs given the meaning ‘to practice augury or to fly’ in Arabic (عَوَفْتُ, عَافْتُ),<sup>14</sup> while Gesenius qualifies the root to mean, ‘to hang in the air and hover over something’, and also brings out the fact that some forms of the word can have the connotation ‘to augur’.<sup>15</sup> It’s interesting to compare the notion that birds in many cultures have a connection to augury or omens. The Arabic root for ‘naked’ (عري) is related to the Hebrew word for ‘skin’ (עור). When somebody shows their skin they are naked on that surface. עזב, ‘to leave’ is used in Gen 2:24 that a man should leave his father and mother and cling to his wife. It has a clear connection to the Arabic عزب, ‘to be distant or single’. The Hebrew word ערב which means ‘evening’ is related to the Arabic (غرب) ‘for to set, to go away, to depart and for sunset’. This all make sense because the evening occur when the sun sets. פנה, ‘face, before, front, surface’ is connected to فناء who means ‘courtyard, or open space in front of a house’.<sup>16</sup>

פקח, ‘to open’ can in Arabic (ففتح) mean ‘to blossom’ (when flowers are opening themselves).<sup>17</sup> The root קדם means according to *Brown-Driver-Briggs* ‘front, east and aforetime’<sup>18</sup> and in Arabic قَدَّمَ means ‘to precede, straight ahead, forward’. It could be speculated that the origin of the word comes from that a person stands in the direction of east when they point out the four cardinal points. ‘To call’ (קרא) which also can mean ‘to read’ is related to the Arabic for ‘to read’ (قَرَأَ). ראשית, ‘beginning, first fruit, first’ comes from ראש which is listed under *identical correspondence*, and is included here because of its separate lexical value and its some level of correspondence to رأس. רבה with the meaning ‘to increase or multiply or to be great’ has according to *Wehr* the meaning ‘to esteem highly or to have to high of an opinion of someone’<sup>19</sup> while Gesenius says that the II form of the verb means ‘to bring up’ (رَبَّى).<sup>20</sup> The correspondent cognate to תהום (deep), is used in Arabic (تِهْم) for a low coastal plain along the southwestern and southern shores of the Arabian Peninsula.<sup>21</sup> The relation of אמר (أَمَرَ) and קול (قَالَ) will be discussed below under the heading: *level of correspondence in the Van Dyke and Book of Life translations*.

<sup>14</sup>Brown, Driver & Briggs, *Lexicon*, s.v. עוֹף

<sup>15</sup>Gesenius, *Lexicon*, s.v. עוֹף

<sup>16</sup>Wehr, *Dictionary*, s.v. فناء

<sup>17</sup>Lane, *Lexicon*, s.v. ففتح

<sup>18</sup>Brown, Driver & Briggs, *Lexicon*, s.v. קָדַם

<sup>19</sup>Wehr, *Dictionary*, s.v. رَبَّى

<sup>20</sup>Gesenius, *Lexicon*, s.v. רָבָה

<sup>21</sup>Wehr, *Dictionary*, s.v. تِهْم

### 3.1.3 Potential or debated correspondence

This category is the most controversial where the readers might to some extent differ with the author. It is uncertain whether אַד, 'mist' is related to آد (إِيَادُ). It is listed here because Gesenius claims, "This derivation is confirmed by the Arabic, in which إِيَادُ, from the root آد med. Ye, to surround (comp. אָד No. 1), is whatever guards and strengthens anything, defence, bark, vail, also atmosphere."<sup>22</sup> *Brown-Driver-Briggs* finds this connection dubious.<sup>23</sup> אֲדָמָה, 'land, ground and earth' is according to *Brown-Driver-Briggs* connected with أَدَمَة, 'skin, as smoothly covering & close-fitting' and دָמַם, 'smear [spread over surface]'.<sup>24</sup> אור and نور both mean 'light'. It can be speculated whether the first character in one of the languages at some time has been replaced by the other one. אִישׁ might be related to انس. This could be explained with that א is often assimilated in Hebrew.

בָּהוּ, 'void, emptiness' seems to some extent to be related to بهو. Lane points out that it can mean 'became, characterized by, or possessed of, beauty, or goodness', but that it also can mean that 'a tent became empty or vacant'.<sup>25</sup> בֹּקֶר, 'morning' may be related to بقر which means 'to split, cut and to some extent to open'<sup>26</sup> in regards to that it is the morning that "opens the day". גָּרַשׁ, 'drive out' could have a connection to جرس which in its II form according to Wehr can mean 'to disgrace, discredit, bring into disrepute'<sup>27</sup> and which according to Lane can have the meaning 'rendered the person notorious, or infamous'.<sup>28</sup>

דָּרְדָּר (دردار) which in Hebrew means 'thistles' is also in Arabic related to something botanic. Wehr<sup>29</sup> state that دردار means 'elm' while Lane gives it a wider meaning, but also says that it applies to the elm trees.<sup>30</sup> Both Gesenius<sup>31</sup> and *Brown-Driver-Briggs*<sup>32</sup> links its

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<sup>22</sup>Gesenius, *Lexicon*, s.v. אַד

<sup>23</sup>Brown, Driver & Briggs, *Lexicon*, s.v. אַד

<sup>24</sup>Brown, Driver & Briggs, *Lexicon*, s.v. אֲדָמָה

<sup>25</sup>Lane, *Lexicon*, s.v. بهو

<sup>26</sup>Lane, *Lexicon*, s.v. بقر

<sup>27</sup>Wehr, *Dictionary*, s.v. جرس

<sup>28</sup>Lane, *Lexicon*, s.v. جرس

<sup>29</sup>Wehr, *Dictionary*, s.v. دردار

<sup>30</sup>Lane, *Lexicon*, s.v. دَرْدَارُ

origin to *דָּרְדָּר/דרדר*. It could be speculated if it could have had a meaning that would also include some type of thistle. Gesenius points out that *דָּשָׁא*, 'grass, green' is related to *وَدَس* (*وَدَسُن*), 'sprouts of the earth' while the newer dictionaries do not give the same parallel.<sup>33</sup> *זָעָה*, 'to sweat' might be related to *وَدָעַ* which Gesenius gives the meaning 'to flow or to run (as water)'.<sup>34</sup> When somebody sweats, the sweat flows or runs down their skin. *יָדַע*, 'to know' could possibly be connected to *וָדַעַ* which according to *Wehr* can have the meaning 'to put down, lodge and deposit'.<sup>35</sup> The one who knows something has deposited knowledge in their brains. The Hebrew word for 'to form' (*יָצַר*) might to some extent be related to *וָסַר* which means 'covenant or contract' in the specific sense of to form a contract.<sup>36</sup> It is possible that *כָּלָה*, 'to complete' and *כָּל* (*כָּלָל*) which means 'all or entire' is related because to complete is to finish something in its entirety. *מְלָאכָה* which has the meaning 'to work' comes from the Hebrew root *לָאָךְ* which means 'to send a messenger' which corresponds to the Arabic *لَاك*. In Arabic it does not have to do with work but it could be speculated whether it is related in the sense that the one sent out as a messenger is accomplishing a work.

It is doubtful whether *נָגַד* should be placed here. It means 'before, opposite, presence' and in its verb form has the meaning 'to tell, declare, make known or inform' and according to *Brown-Driver-Briggs* also 'to be conspicuous'. *Brown-Driver-Briggs* links it to *نَجَد* which it claims has the meaning 'to conquer, overcome and to be conspicuous'.<sup>37</sup> This is not attested by the other dictionaries consulted. The Hebrew word for snake (*נָחָשׁ*) has the meaning of 'to seek, as well as a magic curse' in other lexical values of the same root<sup>38</sup> which makes it seem to be related to *نَحَس* which has the Arabic meaning of 'to make unhappy, to bring bad luck, ill-fated, portend evil'.<sup>39</sup> While *נִקְבָּה* which has the meaning 'female' does not have an Arabic correspondent it comes from the root (*נִקַּב*) of 'to pierce' which is the same in Arabic (*نَقَب*). 'To turn, surround and go around' (*סָבַב*) could be related to the Arabic word for 'rope' (*سَبَب*)

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<sup>31</sup>Gesenius, *Lexicon*, s.v. *דָּרְדָּר*

<sup>32</sup>Brown, Driver & Briggs, *Lexicon*, s.v. *דָּרְדָּר*

<sup>33</sup>Gesenius, *Lexicon*, s.v. *דָּשָׁא*

<sup>34</sup>Gesenius, *Lexicon*, s.v. *זָעָה*

<sup>35</sup>Wehr, *Dictionary*, s.v. *וָדַעַ*

<sup>36</sup>Brown, Driver & Briggs, *Lexicon*, s.v. *יָצַר*

<sup>37</sup>Brown, Driver & Briggs, *Lexicon*, s.v. *נָגַד*

<sup>38</sup>Baumgartner & Koehler, *Lexicon*, s.v. *נָחָשׁ*

<sup>39</sup>Wehr, *Dictionary*, s.v. *نَحَس*

with the link that a rope is often tied around things. It can be questioned whether the lexical form of עולם, 'forever, eternity' has a four radical root or a three radical root which comes from עלם. If the latter option is correct then עולם would to some extent be related to علم, 'to know'. *Brown-Driver-Briggs* links עזר, 'to help' with عذر, 'excuse, exculpate, also aid'<sup>40</sup>.

It is possible that עלה, 'leaf' is related to علا (على) because leaves are positioned in elevated places. עץ which would translate 'tree or wood' has a more specific meaning in Arabic (عض) where it means 'small prickly shrubs or brambles'.<sup>41</sup> Both of the words are related to wood and it is possible that the Arabic specific meaning has been developed over time. It is uncertain whether עצב, 'pain, sorrow, labor, toil' in some sense is related to an Arabic correspondent and if it is, to which one: عصب, 'sharp (tongue)', غضب, 'angry' or عضب, '1. to wind, fold, tie, bind 2. nerve; sinew'<sup>42</sup> 3. to hit, push, cause to stop moving'<sup>43</sup>? It is doubtful whether ערום, 'prudent, crafty, shrewd' which describes the snake in Gen 3:1 could maybe be related to عرم which has a more negative meaning 'vicious; strong, violent, vehement', but it is listed here because of its occurrence in *Brown-Driver-Briggs*.<sup>44</sup> *Brown-Driver-Briggs* has a link between קטן, 'small' and قطن<sup>45</sup> which according to *Wehr* can take the meaning of 'small of the back'<sup>46</sup>. The same meaning and link is not confirmed by the other dictionaries consulted. רדה can mean booth 'to rule and to tread' (as for example a winepress). In the sense of ruling it does not directly correspond, but tread is from the same root in Arabic (ردى/ردى)<sup>47</sup> and the one who treads something under his feet is the one who is ruling so there could also be a link here in terms of ruling. רע, 'evil' could be related to رعا which *Lane* gives the meaning 'young men of the lowest, or basest, or meanest, sort or of the refuse of mankind'.<sup>48</sup> *Wehr* concurs in giving رعا a negative meaning 'rabble, mob, riffraff, scum, ragtag; rowdies, hooligans',<sup>49</sup> which makes it possible that it's related to רע. רקיע means

<sup>40</sup>Brown, Driver & Briggs, *Lexicon*, s.v. עזר

<sup>41</sup>Wehr, *Dictionary*, s.v. عض

<sup>42</sup>Wehr, *Dictionary*, s.v. عصب

<sup>43</sup>Baumgartner & Koehler, *Lexicon*, s.v. עצב

<sup>44</sup>Brown, Driver & Briggs, *Lexicon*, s.v. ערום

<sup>45</sup>Brown, Driver & Briggs, *Lexicon*, s.v. קטן

<sup>46</sup>Wehr, *Dictionary*, s.v. قطن

<sup>47</sup>Baumgartner & Koehler, *Lexicon*, s.v. רדה

<sup>48</sup>Lane, *Lexicon*, s.v. رعا

<sup>49</sup>Wehr, *Dictionary*, s.v. رعا

‘expanse, heaven and sky’ and might correspond to رَفَعَ, ‘to patch a garment’. Lane claims that it can mean ‘the seventh heaven’ and that some think that it has this meaning in a verse by Umeiyeh Ibn-Abi-s-Salt.<sup>50</sup> This meaning is not confirmed by the other dictionaries. שִׁיחַ, ‘plant, bush’ is linked to شَيْح in *Brown-Driver-Briggs*<sup>51</sup> which according to *Wehr* means ‘an oriental variety of wormwood’<sup>52</sup>. שָׁכַל which can mean ‘to be wise, understand, succeed and prosper’<sup>53</sup> may be related to شَكَلَ which has the meaning ‘to shape, to fashion, to form and to create’. *Gesenius* lists שָׁכַל and says in connection with it, “Arab. شَكَلَ to bind; Conj. II., to plait the hair; شَكَلَ and شَكَّل to be intertwined.”<sup>54</sup> שָׁם (שׁוּם, שָׁיִם) which means ‘to put, to set, to make’ may to some extent be linked to شَام (شِيم) which can take the meaning of ‘to insert’. שָׁמַר, ‘to watch, to keep and to guard’ is probably to some level connected with سَمَرَ, ‘he held a conversation, or discourse by night; continued awake; did not sleep’<sup>55</sup>. It is especially in the night that people would watch and keep guard and therefore would have to be awake and not sleep. תַּאֲוָה, ‘to desire’ could maybe be related to the more specific اَوَى, ‘to seek refuge, seek shelter’. It might seem far stretched but the one who seek refuge has a special desire and is listed in the *Hebrew and Aramaic Lexicon of the Old Testament* under תַּאֲוָה.<sup>56</sup>

### 3.2 Level of correspondence in the *Van Dyke* and *Book of Life* translations

Bible translations are generally divided into those who try to translate the source “word-for-word” (formal equivalence) and “thought-for-thought” (dynamic equivalence). Both methods have their strengths and weaknesses. The “word-for-word” translation methodology has its strength in that it tries to preserve the original word order and grammar, with its disadvantage that it tends to decrease in readability and it is hard to get concepts across 100% literally due to the awkwardness of direct translation because of language and cultural differences. This is the advantage of the “thought-for-thought” translations, which has as its focus to get concepts

<sup>50</sup>Lane, *Lexicon*, s.v. رَفَعَ

<sup>51</sup>Brown, Driver & Briggs, *Lexicon*, s.v. שִׁיחַ

<sup>52</sup>Wehr, *Dictionary*, s.v. شَيْح

<sup>53</sup>Brown, Driver & Briggs, *Lexicon*, s.v. שָׁכַל

<sup>54</sup>Gesenius, *Lexicon*, s.v. שָׁכַל

<sup>55</sup>Lane, *Lexicon*, s.v. سَمَرَ

<sup>56</sup>Baumgartner & Koehler, *Lexicon*, s.v. תַּאֲוָה

across and tends to be more readable at the expense of preserving the original word order and grammar. There are no perfect or neutral Bible translations and all are subject to interpretation of the text while dynamic equivalent translations tend to be more interpretative in that they try to get a concept across rather than a literal rendering of the source text. With this said it should also be clear that most Bible translations are a combination of the two approaches with different preferences for one of the two methods.<sup>57</sup> The focus in Bible translations methodology has changed from the formal equivalence to dynamic equivalence, which has especially been promoted by Eugene A. Nida and Charles R. Taber. They point out that a shift has occurred whereupon previously the form of the message was of priority, while now the focus is on how the receptor responds to the message compared to how the original reader responded to the message in its original situation.<sup>58</sup>

Because Hebrew and Arabic are so similar, it is possible to a greater extent to follow a more “word-for-word” method with a higher readability than translating for example to Germanic languages. Theoretically it is possible to translate the whole Hebrew text with the equivalent Arabic cognates, but because of the different meanings of cognates the translation would not make sense. Unfortunately it is not written within the printings of the *Van Dyke* and the *Book of Life* translations about their translation philosophy as is included in many contemporary English Bible translations. The author has not been able to find a book in English, Swedish or Arabic that speaks about the methodology of the two selected translations. The only book that he has been able to locate is *Die arabischen Bibelübersetzungen im 19. Jahrhundert* by Tharwat Kades which unfortunately this student is not able to read because it is written in German.

From its internal evidence it is clear that both translations have consulted the Hebrew text, but they differ in their translation methodology. By comparing the *Van Dyke* version with the Hebrew text it is clear that it has been translated directly from the Hebrew because it almost dogmatically follows the Hebrew text word for word. From the internal evidence it is harder to determine to which extent The *Book of Life* has been dependent on the Hebrew text as it is a more dynamic equivalent translation. For example Gen 1:6 gives a taste of how the *Van Dyke* follows the Hebrew text word for word while the *Book of Life* is freer in its translation. This verse also reveals how the translators of the *Book of Life* have consulted the Hebrew text by translating וַיֹּאמֶר, ‘said’ with أَمَرَ which in Arabic mean to command. Normally

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<sup>57</sup>The *ESV Study Bible*, 19, 20.

<sup>58</sup>Nida & Taber, *Theory*, 1.



אָמַר would mean to say, but according to *Brown-Driver-Briggs* it can also mean to command in later times in certain contexts.<sup>59</sup> Here it would probably be better to follow the *Van Dyke* translation (قَالَ).

Genesis 1:6	
וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבָדֵּל בֵּין מַיִם לַמַּיִם:	BHS
وَقَالَ اللَّهُ: «لِيَكُنْ جَلَدٌ فِي وَسْطِ الْمَيَاهِ. وَلِيَكُنْ فَاصِلًا بَيْنَ مِيَاهٍ وَمِيَاهٍ».	VD
ثُمَّ أَمَرَ اللَّهُ : «لِيَكُنْ جَلَدٌ يَحْجُزُ بَيْنَ مِيَاهٍ وَمِيَاهٍ».	BL

The underlying translation methodology clearly comes through, throughout the three chapters. Another example that could illustrate the fact is Genesis 1:7 where the *Book of Life* reveals its underlying translation philosophy in translating the verse in a very free and interpreted way while the *Van Dyke* as usual translates the text in a literal way.

Genesis 1:7	
וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיְבַדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן:	BHS
فَعَمِلَ اللَّهُ الْجَلَدَ وَفَصَلَ بَيْنَ الْمِيَاهِ الَّتِي تَحْتَ الْجَلَدِ وَالْمِيَاهِ الَّتِي فَوْقَ الْجَلَدِ. وَكَانَ كَذَلِكَ.	VD
فَخَلَقَ اللَّهُ الْجَلَدَ، وَفَرَّقَ بَيْنَ الْمِيَاهِ الَّتِي تَحْمِلُهَا السُّحُبُ وَالْمِيَاهِ الَّتِي تَغْمُرُ الْأَرْضَ. وَهَكَذَا كَانَ.	BL

The *Book of Life*'s rendering of تَحْمِلُهَا السُّحُبُ وَالْمِيَاهِ الَّتِي تَغْمُرُ الْأَرْضَ is very interpretative and in the authors judgment it takes too much liberty, and strays from the facts of the original text. It is not only in the word order but also in the selection of words that *Van Dyke* strives to be more faithful in preserving the source text. In the beginning of Genesis 1:7 the Hebrew says וַיַּעַשׂ, 'made' which is correctly rendered فَعَمِلَ in *Van Dyke* while the *Book of Life* translates it فَخَلَقَ.

At Gen 3:17 both Arabic translations chose the corresponding cognate قول (قَالَ) that is grouped above in the *some level of correspondence* category. Here they reveal how they have followed the Hebrew text even though in Hebrew קוֹל means voice or sound and قَالَ in Arabic means to say. Here it would have been more appropriate to use صوت.

A sample of how close the Arabic translations sometimes can come to the Hebrew is manifested in Gen 2:7 where both the Arabic translations almost word for word follow the

<sup>59</sup>Brown, Driver & Briggs, *Lexicon*, s.v. אָמַר

Hebrew text with the corresponding cognates. Out of the 13 cognates of verbs, nouns and adjectives *Van Dyke* and the *Book of Life* uses 9.

Genesis 2:7	
וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת-הָאָדָם עֹפֶרֶת מִן-הָאֲדָמָה וַיִּפֹּחַ בָּאָפִיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:	BHS
وَجَبَلَ الرَّبُّ الإِلَهُ أَدَمَ تُرَابًا مِنَ الْأَرْضِ وَنَفَخَ فِي أَنْفِهِ نَسَمَةً حَيَاةٍ. فَصَارَ آدَمُ نَفْسًا حَيَّةً.	VD
ثُمَّ جَبَلَ الرَّبُّ الإِلَهُ آدَمَ مِنْ تُرَابِ الْأَرْضِ وَنَفَخَ فِي أَنْفِهِ نَسَمَةً حَيَاةٍ، فَصَارَ آدَمُ نَفْسًا حَيَّةً.	BL

The *Van Dyke* version uses six corresponding cognates that are not used in the *Book of Life* version. Those are *אֵלֶּה* (אֵלֶּה), *בָּנָה* (בָּנָה), *וָלָד* (וָלָד), *לִבַּשׁ* (לִבַּשׁ), *צוּה* (צוּה), *וָסָא* (וָסָא). Instead of *נֶפֶשׁ* the *Book of Life* uses the more common *عِلْمَة*. The *Book of Life* uses the VIII form of *نَجَب* instead of *وָלָד*. When it comes to *בָּנָה* which describes how God took a rib out of man ‘to build’ the woman (Gen 2:22) the *Book of Life* translates it *عَمِلَ* which is also the approach that most English translations have followed because build in English can sound a bit awkward in that context. When God made garments of skin and clothed Adam and his wife (Gen 3:21) the *Van Dyke* uses *לִבַּשׁ* while the *Book of Life* uses *كَسَا*. It is strange why the translators of the *Book of Life* choose to use *كَسَا* instead of the fourth form of the correspondent *لִבַּשׁ*. Both are synonyms, but it could be asked if it would not have been better to follow the original root.

Instead of using the fourth form of *وָסָא*, the *Book of Life* uses the more common synonym *أَمَرَ* as in for example Gen 2:16. In the final case the *Book of Life* use *الْحَيَوَانَاتِ الْمَائِيَّةِ* instead of the loan word *تَنْيִין*. Out of the 72 identical roots *Van Dyke* uses them 335 times compared to the *Book of Life*’s 277, which can be explained in that the *Book of Life* is a dynamic equivalent translation and by the fact that it also more frequently chooses to use synonyms to the corresponding cognates for the sake of readability.

When it comes to the translation of *אָדָם*, both *Van Dyke* and the *Book of Life* translate it as *إنسان* in Gen 1:26, 27; 2:5; 3:22, 24 while the majority of the other occurrences treat it as a proper name (*ادم*). Of the other many occurrences in Gen 1-3 there are only three places (Gen 2:20; 3:17; 3:21) where *אָדָם* is not preceded by a definite article and referred to as a proper name. It could be questioned if it would not have been better to translate the occurrences where *אָדָם* is preceded by a definite article with ‘the man’ (*الرجل*) as in many contemporary English translations? On the other hand there’s a long tradition starting with the Septuagint (from Gen 2:16) to translate *הָאָדָם* to Adam, maybe to preserve the word play between Adam and the man that otherwise will be lost in translation.



The *Holy Book* originally was prepared as a counter action to the *Van Dyke* and the whole Bible came out in print in 1880. For this research a revised edition of the Old Testament has been used that was printed in 1986.

After going through Genesis chapter 1-3 in the *Holy Book* it is striking how similar it is to the *Van Dyke* version. Apart from a few exceptions (for example in Gen 3:9 where the *Holy Book* follows the Hebrew more literally than the *Van Dyke* and a few instances where the *Holy Book* leaves out words in the Hebrew that the *Van Dyke* uses such as in Gen 2:16, 20; 3:20) the *Holy Book* is a copy of the word order of the *Van Dyke* version and it could be questioned whether this is justified because the Hebrew and Arabic are so similar, or if it borders on plagiarism. If the *Holy Book* is as similar to the *Van Dyke* in the rest of the Bible it could be questioned if it would not have been more appropriate to give it the name “the revised Roman Catholic version of the *Van Dyke*”. At the same time even if the word order is almost identical, the *Holy Book* uses at many places synonyms to the wording of the *Van Dyke*. For example some frequent distinctions are سَمَى which is used instead of دعا to translate بحسب صنفه and لَعَنَهُ which has been chosen instead of عمل to render the meaning of קָרַע, קָרַע which has been chosen instead of كَجَنَسِهِ to translate לָמִינוּ.

The *Holy Book* differs at times from the *Van Dyke* in its rendering from the Hebrew. Sometimes, the *Holy Book* uses corresponding cognates when the *Van Dyke* has neglected them. It uses الكواكب in Gen 1:16 where the *Van Dyke* has chosen النجم probably because it can mean both ‘star and planet’ in Arabic. In Gen 1:29 the *Holy Book* uses the corresponding عشب while *Van Dyke* differs from all of its other translations of עֵשֶׂב in these three chapters and renders it بِقُل. It can be questioned whether it would not have been better to be consistent and translate it the same. In Gen 1:30 the *Holy Book* translates אָכְלָה as مَأْكَلًا while the *Van Dyke* differs from the cognate by translating it طَعَامًا. It should be remarked that when אָכְלָה was used in Gen 1.29 the *Holy Book* used the same translation as the *Van Dyke* (طَعَامًا). At two times when טוֹב is used in reference to food the *Holy Book* translate it as طَيِّبَةٌ (Gen 2:9; 3:6) while *Van Dyke* differs. The *Holy Book* uses the cognate البنين in Gen 3:16 while the *Van Dyke* uses اولاد probably to clarify that it speaks about children and not just sons.

There are other times when the *Holy Book* neglects a corresponding cognate that the *Van Dyke* uses. This includes כָּל (جميع) in many instances, חַי (حوش) in Gen 1:30; 2:20, צוֹה (أمر), נְהִי (نهى) in Gen 2:16; 3:11, 17, רוּחַ (نسيم) in Gen 3:8, לְבַשׁ (كسا) in Gen 3:21 and potentially לְהַאֲדִיר (لتضيء) in Gen 1:15, 17 which is in the debated category of cognates. In Gen 3:17 the *Holy Book* differs from *Van Dyke* in that it uses صوت instead of قَوْل to render קוֹל. Here the *Holy Book* makes a better choice as قَوْل is not an identical correspondence to the Hebrew קוֹל. In a

few instances the Holy Book leaves out a Hebrew word that has been translated in the *Van Dyke*. This is the case in Gen 2:16 where the *Holy Book* leaves out the repetition of אָכַל תֹּאכֵל. It should be remarked that in the next verse the *Holy Book* renders a similar grammatical construction (מִוֹת תִּמּוֹת). In Gen 2:20 the *Holy Book* neglects to translate נְשִׁמוֹת and in Gen 3:20 it leaves out to translate נָשָׁם. In terms of translating אָדָם the *Holy Book* translates it الإنسان until Gen 2:19 where it consistently starts to translate it with آدم until the end of chapter 3.

Despite the fact that the *Holy Book* is very similar to the *Van Dyke* it has added to this study in that it has used corresponding cognates at places where the *Book of Life* and the *Van Dyke* translations have neglected them. The *Holy Book* has used two cognates (כֹּכַב and בֵּן) that are not used at all in the other two translations and has given a better rendering of Gen 3:9 and translation of קוּל. Even if the *Van Dyke* and the *Holy Book* are quite similar, the *Van Dyke* is slightly stricter in its rendering of the Hebrew text. The two translations are so similar that it doesn't make much difference which one of the two a reader is using when reading Genesis 1-3.

#### 4. Conclusion

The purpose of the paper was to research how much Hebrew and modern day Arabic concur in Genesis 1-3. More concisely, the aim was to identify Hebrew words that have Arabic cognates (with a limit to verbs, nouns and adjectives) and to see how much the common cognates were used in two commonly used Arabic Bible translations, *Van Dyke* and the *Book of Life*.

The case study has revealed how much ancient Hebrew and modern day Arabic actually concur. In the study, it has been discovered that out of the 179 cognates in Genesis 1-3, as many as 72 are identically corresponding (40.2%) and occur 443 times out of the 830 total occurrences (53.4%). To this should be added the some level of correspondence category, which subsists of 34 roots (19.0%) that show a clear link between 106 out of the 179 cognates (59.2%) and 606 (73.0%) of the 830 total occurrences in Genesis 1-3. To those numbers could potentially be added from the category potential or debated correspondence that has 33 roots and (18.4% of all the cognates). This was much more than the author could have imagined when starting the research.

When it comes to the use of the 72 identical roots *Van Dyke* uses 55 (76.4%) which are used 335 times (75.6%) out of the 443 occurrences. The *Book of Life* on the other hand uses

50 (69.4%) out of the 72 identical roots which are used 277 times (62.5%) of the 443 occurrences. From the internal evidence it is clear that the two translations have used two different approaches. The methodology of the *Book of Life* has been a “thought-for-thought” (dynamic equivalence) approach in which readability is prioritized while the *Van Dyke* version has tried to preserve the Hebrew word order of the text as much as possible in a word-for-word way (formal equivalence). The *Van Dyke* also uses more complicated words which reveals why it has a greater correspondence to the Hebrew text. When it comes to the 13 identical corresponding cognates which have been neglected by both the *Van Dyke* and the *Book of Life* this has been done in favor of more common synonyms for the sake of readability or clarity. It is astonishing that out of the 830 occurrences of the cognates of verbs, nouns and adjectives in Genesis 1-3, 277 (33.4%) are the same in the *Book of Life* and 335 (40.4%) in the *Van Dyke*.

The discoveries in this paper awaken further questions. How much does a larger portion of the Hebrew Scripture concur to the Arabic? Will as many as 40.2% of the cognates still be identical if a larger text is researched? Will the researched Bible versions continue to reflect the Hebrew text as much if a bigger range of text will be researched? This begs for further research.

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## 6. Appendix

Level of correspondence:	Identical	Some level	Loan words	Potential or debated	Number of occurrences:	Total	AE	VDE	BLE	SL	LW
Genesis 1:1					5	5	4	3	3	1	
<p>في الْبَدْءِ خَلَقَ اللهُ السَّمَاوَاتِ وَالْأَرْضَ.</p> <p>في الْبَدْءِ خَلَقَ اللهُ السَّمَاوَاتِ وَالْأَرْضَ،</p>					Van Dyck						
					Book of Life						
					Biblia Hebraica Stuttgartensia						
					Heb. Lexical Value						
					Eng. LV						
					Eng. Literal translation						
					Arabic equivalent						
					VD equivalent						
					BL equivalent						
					*potential or debated cognates						
Genesis 1:2					12	12	4	4	4	4	
					VD						
					BL						
					BHS						
					Heb. LV						
					Eng. LV						
					Eng. Literal translation						
					Arabic equivalent						
					VD equivalent						
					BL equivalent						
					*potential or debated cognates						
Genesis 1:3					5	5	1	1	1	3	
					VD						
					BL						
					BHS						
					Heb. LV						
					Eng. LV						
					Eng. Literal translation						
					Arabic equivalent						
					VD equivalent						
					BL equivalent						
					*potential or debated cognates						
Genesis 1:4					8	8	4	3	3	1	
					VD						
					BL						
					BHS						
					Heb. LV						
					Eng. LV						
					Eng. Literal translation						
					Arabic equivalent						
					VD equivalent						
					BL equivalent						
					*potential or debated cognates						
Genesis 1:5					12	12	5	4	3	5	
					VD						
					BL						
					BHS						
					Heb. LV						
					Eng. LV						
					Eng. Literal translation						
					Arabic equivalent						
					VD equivalent						
					BL equivalent						
					*potential or debated cognates						



9	4	4	3	4	
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9	3	3	3	2
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10	4	4	4	4	
----	---	---	---	---	--

10	7	5	5	2	
----	---	---	---	---	--

11	8	6	6	2
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Genesis 1:11											16	7	4	4	2					
<p>וַיֹּאמֶר אֱלֹהִים: «תִּלְבֹּט הָאֲרֻץ עֲשִׂיָּה וַיִּזְרַע בָּרָא וַשְׂגָרָא דָא תִּמְרָא תַעֲבֹל תִּמְרָא כִּגְנִישֵׁה בִּזְרָהּ עֲשִׂיָּה עַלֵּי הָאֲרֻץ». וְכַן כִּזְלֵק.</p> <p>וַאֲמַר אֱלֹהִים: «תִּלְבֹּט הָאֲרֻץ עֲשִׂיָּה וַיִּזְרַע מִזְרָא וַשְׂגָרָא מִתְמָרָא אֲדִי בִּזְרָהּ הַדִּי יִנְתַּע תִּמְרָא כִּגְנִישֵׁה עֲשִׂיָּה הָאֲרֻץ». וְכַזָּא כָאֵן.</p>											VD									
											BL									
<p>BHS וַיֹּאמֶר אֱלֹהִים תִּשְׂא תִשְׂא הָאֲרֶץ דִּשָּׂא דִשָּׂא עֵשֶׂב</p> <p>Heb. LV ו . אמר אלהים דשא דשא עשב</p> <p>Eng. LV and · say God produce the · earth produce plant<sup>c</sup></p> <p>Eng. Literal translation and · (he) said God let (she)l produce plant[s]</p>																				
<p>Arabic equivalent الله وتس* ارض وتس* عشب</p> <p>VD equivalent الله ارض عشا</p> <p>BL equivalent الله ارض عشا</p>																				
<p>BHS זָרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵהוּ אֲשֶׁר</p> <p>Heb. LV זרע עץ פרי עשה פרי ל . מין . הוא</p> <p>Eng. LV seed tree fruit make/bear fruit according to<sup>b</sup> · kind · him</p> <p>Eng. Literal translation seed tree[s] bearing fruit according to · kind · him</p>																				
<p>Arabic equivalent زرع عش</p> <p>VD equivalent عش</p> <p>BL equivalent عش</p>																				
<p>BHS וַיְהִי כֵן: עַל־הָאָרֶץ וַיְהִי כֵן:</p> <p>Heb. LV ו . היה . כן</p> <p>Eng. LV on · the · earth seed · him · in · him</p> <p>Eng. Literal translation and · he)l was · so on · the · earth seed · him · [is] in · him</p>																				
<p>Arabic equivalent هوى</p> <p>VD equivalent ارض</p> <p>BL equivalent ارض</p>																				
<p>*potential or debated cognates</p>																				

Genesis 1:12							14	8	4	4	0
<p>וַיִּצְאֶת הָאֲרֶץ עֵשְׂבָא וַיִּצְרַ בְּרָא אֶת־כִּנְיָנֶיהָ וַשְּׂחָרָא יַעֲמַל תְּמָרָא בְּרֵזָהּ בִּיהָ כִּנְיָנֶיהָ. וַרְאִי אֱלֹהִים לְכֹל חֵשֶׁן.</p> <p>فَأَخْرَجَتِ الْأَرْضُ عُشْبًا وَبَقَلًا يَبْزُرُ بَرًّا كَكُنْيَتِهِ وَشَجَرًا يَعْمَلُ ثَمَرًا بَرْزُهُ فِيهِ كُنْيَتُهُ. وَرَأَى اللَّهُ ذَلِكَ أَنَّهُ حَسَنٌ.</p> <p>فَانْبَتَتِ الْأَرْضُ كُلَّ أَنْوَاعِ الْأَعْشَابِ وَالْبَقُولِ الَّتِي تَحْمِلُ بُزُورًا مِنْ جَنِينِهَا، وَالْأَشْجَارِ الَّتِي تَحْمِلُ ثَمَرًا ذَاتَ بَيُورٍ مِنْ جَنِينِهَا. وَرَأَى اللَّهُ ذَلِكَ فَاسْتَحْسَنَهُ.</p>							VD				
BHS							BL				
BHS							BHS				
Heb. LV							Heb. LV				
Eng. LV							Eng. LV				
Eng. Literal translation							Eng. Literal translation				
Arabic equivalent							Arabic equivalent				
VD equivalent							VD equivalent				
BL equivalent							BL equivalent				
BHS							BHS				
Heb. LV							Heb. LV				
Eng. LV							Eng. LV				
Eng. Literal translation							Eng. Literal translation				
Arabic equivalent							Arabic equivalent				
VD equivalent							VD equivalent				
BL equivalent							BL equivalent				
BHS							BHS				
Heb. LV							Heb. LV				
Eng. LV							Eng. LV				
Eng. Literal translation							Eng. Literal translation				
Arabic equivalent							Arabic equivalent				
VD equivalent							VD equivalent				
BL equivalent							BL equivalent				
BHS							BHS				
Heb. LV							Heb. LV				
Eng. LV							Eng. LV				
Eng. Literal translation							Eng. Literal translation				
Arabic equivalent							Arabic equivalent				
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Eng. Literal translation							Eng. Literal translation				
Arabic equivalent							Arabic equivalent				
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BL equivalent							BL equivalent				
BHS							BHS				
Heb. LV							Heb. LV				
Eng. LV							Eng. LV				
Eng. Literal translation							Eng. Literal translation				
Arabic equivalent							Arabic equivalent				
VD equivalent							VD equivalent				
BL equivalent							BL equivalent				
BHS							BHS				
Heb. LV							Heb. LV				
Eng. LV							Eng. LV				

Genesis 1:13					6	2	2	2	3
VD									
וְכָן מִסְאָה וְכָן מִסְאָה יוֹמָא תַּלְתָּא.									
BL									
וְגַא מִסְאָה אַחֲרֵיהּ מִסְאָה תַּלְתָּא יוֹמָא תַּלְתָּא.									
BHS									
יְהִי עֶרֶב וְיְהִי בֹקֶר יוֹם שְׁלִישִׁי:									
Heb. LV									
ו . היה . ערב ו . היה . בקר יום									
Eng. LV									
and · be · evening and · be · morning									
Eng. Literal translation									
and · he)l was · evening and · he)l was · morning									
Arabic equivalent									
ערב هو									
יום									
ثالث الثالث									
VD equivalent									
יום									
ثالث									
BL equivalent									
יום									
ثالث									
*potential or debated cognates									

Genesis 1:14							14	8	6	5	4
וַיֹּאֵל אֱלֹהִי: «לִתְּכֹן הַיּוֹמֹת בֵּין הַשָּׁמַיִם לְתַחֲבֹל הַיָּמִין וְהַיּוֹמֹת לַיָּלָיִם וְהַיּוֹמֹת לַיָּמִין וְהַיּוֹמֹת לַיָּלָיִם וְהַיּו											

Genesis 1:15							7	2	2	2	2
VD											
BL											
BHS	וַיְהִי כֵן:	עַל-הָאָרֶץ	לְהָאֵר	הַשָּׁמַיִם	בְּרָקִיעַ	לְמַאֲרֹת					
Heb. LV	ו . היה . כן	על . ה . ארץ	ל . אר	ה . שמים	ברקיע	ל . מאור					
Eng. LV	and · be · so	on · the · earth	— <sup>c</sup> · give light	the · heaven	in · vault/dome	as · light source					
Eng. Literal translation	and · he)l was · so	on · the · earth	— · to give light	the · heaven	in · the dome of	as · light sources					
Arabic equivalent	هو	ارض	نور*	سما	رفع*	نور*					
VD equivalent	هو	ارض	نور*	سما	رفع*	نور*					
BL equivalent	هو	ارض	نور*	سما	رفع*	نور*					
*potential or debated cognates											



Genesis 1:21							18	10	8	6	3	1
<p>VD  BL</p>												
<p>BHS</p>												
<p>Heb. LV</p>												
<p>Eng. LV</p>												
<p>Eng. Literal translation</p>												
<p>Arabic equivalent</p>												
<p>VD equivalent</p>												
<p>BL equivalent</p>												
<p>BHS</p>												
<p>Heb. LV</p>												
<p>Eng. LV</p>												
<p>Eng. Literal translation</p>												
<p>Arabic equivalent</p>												
<p>VD equivalent</p>												
<p>BL equivalent</p>												
<p>BHS</p>												
<p>Heb. LV</p>												
<p>Eng. LV</p>												
<p>Eng. Literal translation</p>												
<p>Arabic equivalent</p>												
<p>VD equivalent</p>												
<p>BL equivalent</p>												
<p>*potential or debated cognates</p>												
Genesis 1:22							11	6	3	5	4	
<p>VD  BL</p>												
<p>BHS</p>												
<p>Heb. LV</p>												
<p>Eng. LV</p>												
<p>Eng. Literal translation</p>												
<p>Arabic equivalent</p>												
<p>VD equivalent</p>												
<p>BL equivalent</p>												
<p>BHS</p>												
<p>Heb. LV</p>												
<p>Eng. LV</p>												
<p>Eng. Literal translation</p>												
<p>Arabic equivalent</p>												
<p>VD equivalent</p>												
<p>BL equivalent</p>												
<p>*potential or debated cognates</p>												
Genesis 1:23							6	2	2	2	3	
<p>VD  BL</p>												
<p>BHS</p>												
<p>Heb. LV</p>												
<p>Eng. LV</p>												
<p>Eng. Literal translation</p>												
<p>Arabic equivalent</p>												
<p>VD equivalent</p>												
<p>BL equivalent</p>												
<p>*potential or debated cognates</p>												
Genesis 1:24							12	6	6	4	2	
<p>VD  BL</p>												
<p>BHS</p>												
<p>Heb. LV</p>												
<p>Eng. LV</p>												
<p>Eng. Literal translation</p>												
<p>Arabic equivalent</p>												
<p>VD equivalent</p>												
<p>BL equivalent</p>												
<p>BHS</p>												
<p>Heb. LV</p>												
<p>Eng. LV</p>												
<p>Eng. Literal translation</p>												
<p>Arabic equivalent</p>												
<p>VD equivalent</p>												
<p>BL equivalent</p>												
<p>*potential or debated cognates</p>												
Genesis 1:25							14	8	5	6	0	
<p>VD  BL</p>												
<p>BHS</p>												
<p>Heb. LV</p>												
<p>Eng. LV</p>												
<p>Eng. Literal translation</p>												
<p>Arabic equivalent</p>												
<p>VD equivalent</p>												
<p>BL equivalent</p>												
<p>BHS</p>												
<p>Heb. LV</p>												
<p>Eng. LV</p>												
<p>Eng. Literal translation</p>												
<p>Arabic equivalent</p>												
<p>VD equivalent</p>												
<p>BL equivalent</p>												
<p>*potential or debated cognates</p>												

Genesis 1:26							18	9	6	4	3	
VD												
BL												
BHS												
וַיֹּאמֶר	אֱלֹהִים	נַעֲשֶׂה	אָדָם	בְּצַלְמֵנוּ	כְּדִמוּתֵנוּ	וַיִּרְדּוּ						
וֹ . אָמַר	אֱלֹהִים	עֲשֵׂה	אָדָם	בְּ . צַלֻם . אִנְחֵנוּ	כְּ . דִמוּת . אִנְחֵנוּ	וֹ . רִדָּה						
and - say	God	make	humankind	in - image - us	according to - likeness - us	and - rule over						
and - (he) said	God	let us make	humankind	in - image - us	according to - likeness - us	and - let they rule						
אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אָדָם	בְּצַלְמֵנוּ	כְּדִמוּתֵנוּ	וַיִּרְדּוּ						
אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אָדָם	בְּצַלְמֵנוּ	כְּדִמוּתֵנוּ	וַיִּרְדּוּ						
BHS												
בְּדָגָה	הַיָּם	וּבְעוֹף	הַשָּׁמַיִם	וּבְבִהֵמָה	וּבְכָל־הָאָרֶץ	וּבְכָל־הָרֶמֶשׂ						
בְּ . דָגָה	הַיָּם	וּבְ . עוֹף	הַשָּׁמַיִם	וּבְ . בִּהֵמָה	וּבְ . כָל־הָ . אֶרֶץ	וּבְכָל־הָרֶמֶשׂ						
over - the fish[es] of	the - the sea	d - over - the bird[s]	the - heaven/sky	the - the domestic anima	d - over - all - the - creeping thiand - over - all - the - earthd - over - the - domestic anima	d - over - all - the - creeping thiand - over - all - the - earthd - over - the - domestic anima						
אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים						
אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים						
BHS												
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
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הָרֶמֶשׂ	עַל־הָאָרֶץ:											
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הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
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הָרֶמֶשׂ	עַל־הָאָרֶץ:											
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הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
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הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											
הָרֶמֶשׂ	עַל־הָאָרֶץ:											

Genesis 1:30							16	11	10	6	3
וְלִכְלֹךְ חַיּוֹן הָאָרֶץ וְכָל طَيْرِ السَّمَاءِ וְכָל דְּבַיִּיבָה עַל־הָאָרֶץ וּפִיָּהּ נֶפֶשׁ חַיָּה אֶעֱطִיתָ כָּל עֶשְׂב־הָאֲחֻזֶּר טַעֲמָא. וְכָאן כִּדָּאִי.							VD				
אִמָּא הָעֶשְׂבִּי הָאֲחֻזֶּר פִּקְדָּהּ גִּעְלָתָהּ טַעֲמָא לִכְלֹךְ מִן וְחוֹשׁ הָאָרֶץ וּפְטוֹר הַשָּׁמַיִם וְהַחַיּוֹנִיּוֹת הָרִאֲחִיפָה, וְלִכְלֹךְ מָא פִּיָּה נִשְׁמָה חַיָּה». וְהִכְדָּא כָאן.							BL				
וְלִכְלֹךְ חַיּוֹן	הָאָרֶץ	וְכָל דְּבַיִּיבָה	הַשָּׁמַיִם	וְכָל טַיִר	רֹמֵשׁ	עַל־הָאָרֶץ	BHS				
ו . ל . כ ל . ח י	ה . א רֶץ	ל . כ ל . ע ון	ה . ש מ י מ	ו . ל . כ ל	ר מ ש	ע ל . ה . א רֶץ	Heb. LV				
to - every kind of - an	the - earth	to - every kind of - b	the - heaven/sky <sup>6</sup> the - sky	and - to - every kind of and - to - every kind of	moving moving thing	on - the - earth on - the - earth	Eng. LV				
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation				
Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent				
VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent				
BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent				
אֲשֶׁר־בּו . ב . הוּא							BHS				
אֲשֶׁר־בּו . ב . הוּא	נֶפֶשׁ	חַי	אוֹת . כ ל . י רֶק	עֶשֶׂב	ל . א כ לָה	ו . ה יָה . כָּן	Heb. LV				
which - in - him	breath <sup>4</sup>	life	[obj] - every kind of - green <sup>2</sup> [obj] - every kind of - green	plant <sup>1</sup> plant	as - food as - food	and - be - so and - heit was - so	Eng. LV				
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation				
Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent				
VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent				
BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent				
*potential or debated cognates											
Genesis 1:31							12	6	5	4	3
וַרְאֵי אֱלֹהִים כָּל מָא עֹמֶלֶה פִּאדָא הוּא חֲסֵן כִּדָּא. וְכָאן מִשְׁאֵה וְכָאן שִׁנְאָה יוֹמָא מִנִּיאִמָּא.							VD				
וַרְאֵי אֱלֹהִים מָא חֲלָפָה פִּאמִשְׁחִנְתֶּהּ כִּדָּא. תִּם גִּיָּה מִשְׁאֵה אֶעֱבִיֶה שִׁנְאָה פִּקָּאן הַיּוֹם הַשֵּׁנִי.							BL				
וַרְאֵי אֱלֹהִים	וַיֵּרָא	אֱלֹהִים	אוֹת . כ ל . א שׁו	עֶשֶׂה	וְהִנֵּה־טוֹב	מָאד	BHS				
אלהים	ו . ר אה	אלהים	זות . כל . אשו	עשה	ו . הנה . טוב	מאד	Heb. LV				
God	and - see and - (he) saw	God	[obj] - everything - th [obj] - everything - th	make he made	and - look - good and - look - [it was] good	very very	Eng. LV				
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation				
Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent				
VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent				
BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent				
*potential or debated cognates											
וַיְהִי־בֹקֶר							BHS				
ו . ה יָה . ב ק ר	יּוֹם	הַשִּׁשִּׁי	ה . ש ש י	ה . ש ש י	ה . ש ש י	ה . ש ש י	Heb. LV				
and - be - morning and - heit was - morning	day day	the - sixth the - sixth	the - sixth the - sixth	the - sixth the - sixth	the - sixth the - sixth	the - sixth the - sixth	Eng. LV				
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation				
Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent				
VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent				
BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent				
*potential or debated cognates											
Genesis 2:1							5	3	3	3	0
וַאֲכַמְלַת הַשָּׁמַיִם וְהָאָרֶץ וְכָל חַיָּהּ.							VD				
וְהִכְדָּא אֶכְתְּמַלַּת הַשָּׁמַיִם וְהָאָרֶץ בְּכָל מָא פִּיָּהּ.							BL				
וַיְכַלּוּ	הַשָּׁמַיִם	וְהָאָרֶץ	וְכָל־עַבְדָּאֵם	וְכָל־עַבְדָּאֵם	וְכָל־עַבְדָּאֵם	וְכָל־עַבְדָּאֵם	BHS				
ו . כ לָה	ה . ש מ י מ	ו . ה . א רֶץ	ו . כ ל . צ א ב . ה מָה	ו . כ ל . צ א ב . ה מָה	ו . כ ל . צ א ב . ה מָה	ו . כ ל . צ א ב . ה מָה	Heb. LV				
the - heaven	the - heaven	the - earth	and - all - array <sup>1</sup> - them and - all (of) - array - them	and - all - array <sup>1</sup> - them and - all (of) - array - them	and - all - array <sup>1</sup> - them and - all (of) - array - them	and - all - array <sup>1</sup> - them and - all (of) - array - them	Eng. LV				
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation				
Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent				
VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent				
BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent				
*potential or debated cognates											
Genesis 2:2							11	5	5	3	0
וַיִּפְרָג אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מִן עֲמֶלֶה הַיּוֹם הַשְּׁבִיעִי מִן כָּל־עַבְדָּאֵם.							VD				
וּפִי הַיּוֹם הַשְּׁבִיעִי אִתְּמַל עֲמֶלֶה הַיּוֹם הַשְּׁבִיעִי פִּיָּה מִן כָּל־עַבְדָּאֵם.							BL				
וַיְכַלּוּ	אֱלֹהִים	בַּיּוֹם	הַשְּׁבִיעִי	מִן עֲמֶלֶה	הַיּוֹם	הַשְּׁבִיעִי	BHS				
ו . כ לָה	אלהים	ב . ה . יוֹם	ה . ש ב י ע י	מִן עֲמֶלֶה	הַיּוֹם	הַשְּׁבִיעִי	Heb. LV				
and - finish and - (he) finished	God	on - the - day on - the - day	the - seventh the - seventh	from - all - work - him from - all (of) - work - him	the - seventh the - seventh	the - seventh the - seventh	Eng. LV				
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation				
Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent				
VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent				
BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent				
*potential or debated cognates											
וַיִּשְׁכַּח							BHS				
ו . ש ב ת	ב . ה . יוֹם	ה . ש ב י ע י	מִן עֲמֶלֶה	הַיּוֹם	הַשְּׁבִיעִי	הַשְּׁבִיעִי	Heb. LV				
and - rest and - he rested	on - the - day on - the - day	the - seventh the - seventh	from - all - work - him from - all (of) - work - him	the - seventh the - seventh	the - seventh the - seventh	the - seventh the - seventh	Eng. LV				
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation				
Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent				
VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent				
BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent				
*potential or debated cognates											
Genesis 2:3							11	8	6	6	0
וַיְבָרֶכֶת אֱלֹהִים הַיּוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ לְאֵלֵהּ פִּיָּה אִסְתְּרָח מִן כָּל־עַבְדָּאֵם הַיּוֹם הַשְּׁבִיעִי.							VD				
וַיְבָרֶכֶת אֱלֹהִים הַיּוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ, לְאֵלֵהּ אִסְתְּרָח פִּיָּה מִן כָּל־עַבְדָּאֵם הַיּוֹם הַשְּׁבִיעִי.							BL				
וַיְבָרֶכֶת	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	BHS				
ו . ב ר ר	אלהים	אלהים	אלהים	אלהים	אלהים	אלהים	Heb. LV				
and - bless and - (he) blessed	God	God	God	God	God	God	Eng. LV				
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation				
Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent				
VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent				
BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent				
*potential or debated cognates											
וַיְבָרֶכֶת אֱלֹהִים הַיּוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ, לְאֵלֵהּ אִסְתְּרָח פִּיָּה מִן כָּל־עַבְדָּאֵם הַיּוֹם הַשְּׁבִיעִי.							BL				
וַיְבָרֶכֶת	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	BHS				
ו . ב ר ר	אלהים	אלהים	אלהים	אלהים	אלהים	אלהים	Heb. LV				
and - bless and - (he) blessed	God	God	God	God	God	God	Eng. LV				
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation				
Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent				
VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent				
BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent				
*potential or debated cognates											
וַיְבָרֶכֶת אֱלֹהִים הַיּוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ, לְאֵלֵהּ אִסְתְּרָח פִּיָּה מִן כָּל־עַבְדָּאֵם הַיּוֹם הַשְּׁבִיעִי.							BL				
וַיְבָרֶכֶת	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	אֱלֹהִים	BHS				
ו . ב ר ר	אלהים	אלהים	אלהים	אלהים	אלהים	אלהים	Heb. LV				
and - bless and - (he) blessed	God	God	God	God	God	God	Eng. LV				
Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation	Eng. Literal translation				
Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent	Arabic equivalent				
VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent	VD equivalent				
BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent	BL equivalent				
*potential or debated cognates											

Genesis 2:4							9	8	6	4	0
VD	هَذِهِ مَبَادِئُ السَّمَاوَاتِ وَالْأَرْضِ حِينَ خَلَقْتُ يَوْمَ عَمَلِ الرَّبِّ الْإِلَهَ الْأَرْضَ وَالسَّمَاوَاتِ										
BL	هَذَا وَصَفٌ مَبْدَأِيٍّ لِلسَّمَاوَاتِ وَالْأَرْضِ يَوْمَ خَلَقَهَا الرَّبُّ الْإِلَهَ.										
BHS	אֵלֶּה	תּוֹלְדוֹת	הַשָּׁמַיִם	וְהָאָרֶץ	בְּהִרְאֵם	בְּיוֹם	עֲשׂוֹת				
Heb. LV	אלה	תולדה	ה · שמים	ו · ה · ארץ	ב · ברא · המה	ב · יום	עשה				
Eng. LV	these	generation/account <sup>a</sup>	the · heaven	and · the · earth	at · create · them	on · day	make				
Eng. Literal translation	these	[are] the records of	the · heaven	and · the · earth	at · creating · them	on · the day of	making				
Arabic equivalent	ولا	سماة	الارض	فوق الارض	يوم	يوم					
VD equivalent		السَّمَاوَاتِ	الأرض			يوم					
BL equivalent		السَّمَاوَاتِ	الأرض			يوم					
BHS	יְהוָה	אֱלֹהִים	אֶרֶץ	וְשָׁמַיִם:							
Heb. LV	יהוה	אלהים	ארץ	ו · שמים							
Eng. LV	Yahweh	God	earth	and · heaven							
Eng. Literal translation	Yahweh	God	earth	and · heaven							
Arabic equivalent		الله	الارض	سماة	السَّمَاوَاتِ						
VD equivalent		الاله	الأرض		السَّمَاوَاتِ						
BL equivalent		الاله	الأرض		السَّمَاوَاتِ						
*potential or debated cognates											

Genesis 2:5							15	8	7	5	1
כל־שֵׁדֶר הַבְּרִיָּה לֹם יִכָּן בְּעַד־הִי הָאֲרֻץ וְכָל־עֵשֶׂב הַבְּרִיָּה לֹם יִנְתֵּן בְּעַד־לֹא הַרְבֵּה הָאֵלֶּה לֹם יִכָּן עַד־אִשְׁמַר עַל־הָאֲרֻץ וְלֹא־יִהְיֶה אִשְׁמַר לִיִּעֲשֹׂל הָאֲרֻץ.							VD				
לֹם יִכָּן עַד־נִתֵּן בְּעַד־הִי הָאֲרֻץ שֵׁדֶר־בְּרִיָּה וְלֹא־עֵשֶׂב־בְּרִיָּה, לֹא־הַרְבֵּה הָאֵלֶּה לֹם יִכָּן עַד־אִשְׁמַר מִטְּרוֹ עַל־הָאֲרֻץ, וְלֹם יִהְיֶה כֵּהֵן אִשְׁמַר לִיִּעֲלֵחֶהּ,							BL				
BHS	וְכָל־	שִׁיחַ	הַשָּׂדֶה	טָרֶם	יְהִיָּה	בְּאֶרֶץ					
Heb. LV	ו · כל ·	שיח	ה · שדה	טרם	היה	ב · ה · ארץ					
Eng. LV	and · all ·	plant <sup>1</sup>	the · field	not yet	be	in · the · earth					
Eng. Literal translation	and · all (of) ·	the plant[s] of	the · field	not yet	helit was <sup>1</sup>	in · the · earth					
Arabic equivalent	كل عشب	شجرة	الحقل	ليس	هو	ارض					
VD equivalent	السَّمَاوَاتِ					الأرض					
BL equivalent											
BHS	הַשָּׂדֶה	טָרֶם	יִצְמָחַ	כִּי	לֹא	הַמַּטֵּיר					
Heb. LV	ה · שדה	טרם	צמח	כי	לא	מטר					
Eng. LV	the · field	not yet	spring up	because	not	cause to fall rain					
Eng. Literal translation	the · field	not yet	(he)l sprung up	because	not	(he) caused it to rain					
Arabic equivalent						مطر					
VD equivalent						المطر					
BL equivalent						سقطا					
BHS	אֱלֹהִים	עַל־הָאָרֶץ	וְאָדָם	אֵין	לְעֵבֵד	אֶת־הָאֲדָמָה:					
Heb. LV	אלהים	על · ה · ארץ	ו · אדם	אין	ל · עבד	אות · ה · אדמה					
Eng. LV	God	on · the · earth	and · humankind <sup>2</sup>	was not	— · cultivate/till	— · the · ground					
Eng. Literal translation	God	on · the · earth	and · humankind	was not	— · to till	[obj] · the · ground					
Arabic equivalent	الله	ارض	ادم		عبد	تربة الارض					
VD equivalent	الاله	الأرض									
BL equivalent											
*potential or debated cognates											

Genesis 2:6							7	4	3	3	1	
וְאֵד יִצְלַח מִן־הָאָרֶץ וַיִּשְׁקֵי כָל־וְجֵה הָאֲרָץ.							VD					
וְאֵלָּא אֲנִי צִבְיָא כִּאֵן יִצְמָעַד מִן־הָאֲרָץ פִּינְשִׁי שְׁטַחָהּ כֻּלָּהּ.							BL					
BHS	וְאֵד	יִצְלַח	מִן־הָאָרֶץ	וְהִשְׁקָהּ	אֶת־כָּל־פְּנֵי־הָאֲדָמָה:							
Heb. LV	ו · אד	עלה	מן · ה · ארץ	ו · שקה	ת · כל · פן · ה · אדמה							
Eng. LV	and · stream	rise	from · the · earth	and · water	[obj] · all · face/surface · the · gvc							
Eng. Literal translation	and · a stream	helit rose	from · the · earth	and · helit watered	[obj] · all of the whole of · the face/surface of							
Arabic equivalent	نهر	علا	ارض	سقى	كل من تحت السماء							
VD equivalent			الارض	ينقي	كل							
BL equivalent			الارض	ينقي	كل							
*potential or debated cognates												

Genesis 2:7								13	10	9	9	1	
VD													
וַיִּצֶר ה' אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפֹּחַ אֵלָיו נֶפֶשׁ חַיָּה.													
BL													
BHS													
וַיִּצֶר		יְהוָה		אֱלֹהִים		עָפָר		מִן־הָאֲדָמָה		וַיִּפֹּחַ			
ו · יצר		יהוה		אלהים		עפר		מן · ה · אדמה		ו · נפח			
and · form		Yahweh		God		dust		from · the · ground		and · blow			
and · (he) formed		Yahweh		God		[of] dust		from · the · ground		and · he blew			
صَوَّرَ		الله		الادم		غُطْر		الارض النعمه لاديم		نفث			
Arabic equivalent		الله		الادم									
VD equivalent													
BL equivalent													
BHS		בְּאִפְיוֹ		נְשָׁמַת		חַיִּים		וַיְהִי		הָאָדָם		לְנֶפֶשׁ חַיָּה:	
Heb. LV		ב · אף · הוא		נשמה		חי		ו · היה		ה · אדם		ל · נפש חי	
Eng. LV		in · nostril · him		breath		life		and · be		the · man		to/as · creature <sup>2</sup>	
Eng. Literal translation		in · nostrils · him		the breath of		life(s)		and · (he) became		the · man		(as) <sup>2</sup> · a creature/being	
Arabic equivalent		نفث		نفس		حي		هو		الادم		نفس	
VD equivalent		النفث		النفس		حي				الادم		نفس	
BL equivalent										الادم		نفس	
*potential or debated cognates													

Genesis 2:8							7	3	3	3	1
וַיִּסְמֵן הָאֱלֹהִים בְּעֵדֶן שְׂדֵה וְעָצָה אֶת הָאָדָם אֲשֶׁר יָצָר: וַיִּשְׁמֵן אֶת הָאָדָם אֲשֶׁר יָצָר: וַיִּשְׁמֵ											





Genesis 2:13							6	4	3	3	0
וַאֲשֵׁם הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוּבֵב אֶת כָּל-אֶרֶץ							VD				
וְהוּא הַמְּבִיט בְּכָל אֶרֶץ כּוּשׁ.							BL				
וַאֲשֵׁם הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוּבֵב אֶת כָּל-אֶרֶץ							BHS				
וַאֲשֵׁם הַנָּהָר	הַשֵּׁנִי	גִיחוֹן	הוּא	הַסּוּבֵב	אֶת	כָּל-אֶרֶץ	Heb. LV				
and · the name of · the river	the · second	Gihon	he	the · go around	[obj]	all of the whole of · the land of	Eng. LV				
and · the name of · the river	the · second	[is] Gihon	he	[is] the [one] · going around		all of the whole of · the land of	Eng. Literal translation				
نهر	التي	جحون	هو	التي	التي	كل ارض	Arabic equivalent				
river	the	Gihon	he	the	the	all of the whole of · the land of	VD equivalent				
river	the	Gihon	he	the	the	all of the whole of · the land of	BL equivalent				
כּוּשׁ:							BHS				
כּוּשׁ							Heb. LV				
Cush							Eng. LV				
Cush							Eng. Literal translation				
							Arabic equivalent				
							VD equivalent				
							BL equivalent				
*potential or debated cognates											

Genesis 2:14							7	5	5	4	2
וַאֲשֵׁם הַנָּהָר הַשְּׁלִישִׁי טִיגְרִיס הוּא הַסּוּבֵב אֶת כָּל-אֶרֶץ							VD				
וְהוּא הַמְּבִיט בְּכָל אֶרֶץ כּוּשׁ.							BL				
וַאֲשֵׁם הַנָּהָר הַשְּׁלִישִׁי טִיגְרִיס הוּא הַסּוּבֵב אֶת כָּל-אֶרֶץ							BHS				
וַאֲשֵׁם הַנָּהָר	הַשְּׁלִישִׁי	טִיגְרִיס	הוּא	הַסּוּבֵב	אֶת	כָּל-אֶרֶץ	Heb. LV				
and · the name of · the river	the · third	Tigris	he	the · go around	[obj]	all of the whole of · the land of	Eng. LV				
and · the name of · the river	the · third	[is] Tigris	he	[is] the [one] · going around		all of the whole of · the land of	Eng. Literal translation				
نهر	الثالث	تيغريس	هو	الثالث	الثالث	كل ارض	Arabic equivalent				
river	the	Tigris	he	the	the	all of the whole of · the land of	VD equivalent				
river	the	Tigris	he	the	the	all of the whole of · the land of	BL equivalent				
אֶשּׁוּר:							BHS				
אֶשּׁוּר							Heb. LV				
Asshur							Eng. LV				
Asshur							Eng. Literal translation				
							Arabic equivalent				
							VD equivalent				
							BL equivalent				
*potential or debated cognates											

Genesis 2:15							7	3	3	3	3
וַאֲשֵׁם הַנָּהָר הַשְּׁלִישִׁי טִיגְרִיס הוּא הַסּוּבֵב אֶת כָּל-אֶרֶץ							VD				
וְהוּא הַמְּבִיט בְּכָל אֶרֶץ כּוּשׁ.							BL				
וַאֲשֵׁם הַנָּהָר הַשְּׁלִישִׁי טִיגְרִיס הוּא הַסּוּבֵב אֶת כָּל-אֶרֶץ							BHS				
וַאֲשֵׁם הַנָּהָר	הַשְּׁלִישִׁי	טִיגְרִיס	הוּא	הַסּוּבֵב	אֶת	כָּל-אֶרֶץ	Heb. LV				
and · the name of · the river	the · third	Tigris	he	the · go around	[obj]	all of the whole of · the land of	Eng. LV				
and · the name of · the river	the · third	[is] Tigris	he	[is] the [one] · going around		all of the whole of · the land of	Eng. Literal translation				
نهر	الثالث	تيغريس	هو	الثالث	الثالث	كل ارض	Arabic equivalent				
river	the	Tigris	he	the	the	all of the whole of · the land of	VD equivalent				
river	the	Tigris	he	the	the	all of the whole of · the land of	BL equivalent				
וַאֲשֵׁם הַנָּהָר:							BHS				
וַאֲשֵׁם הַנָּהָר							Heb. LV				
and · the name of · the river							Eng. LV				
and · the name of · the river							Eng. Literal translation				
							Arabic equivalent				
							VD equivalent				
							BL equivalent				
*potential or debated cognates											

Genesis 2:16							9	7	6	3	1
וַאֲשֵׁם הַנָּהָר הַשְּׁלִישִׁי טִיגְרִיס הוּא הַסּוּבֵב אֶת כָּל-אֶרֶץ							VD				
וְהוּא הַמְּבִיט בְּכָל אֶרֶץ כּוּשׁ.							BL				
וַאֲשֵׁם הַנָּהָר הַשְּׁלִישִׁי טִיגְרִיס הוּא הַסּוּבֵב אֶת כָּל-אֶרֶץ							BHS				
וַאֲשֵׁם הַנָּהָר	הַשְּׁלִישִׁי	טִיגְרִיס	הוּא	הַסּוּבֵב	אֶת	כָּל-אֶרֶץ	Heb. LV				
and · the name of · the river	the · third	Tigris	he	the · go around	[obj]	all of the whole of · the land of	Eng. LV				
and · the name of · the river	the · third	[is] Tigris	he	[is] the [one] · going around		all of the whole of · the land of	Eng. Literal translation				
نهر	الثالث	تيغريس	هو	الثالث	الثالث	كل ارض	Arabic equivalent				
river	the	Tigris	he	the	the	all of the whole of · the land of	VD equivalent				
river	the	Tigris	he	the	the	all of the whole of · the land of	BL equivalent				
אָכַל:							BHS				
אָכַל							Heb. LV				
eat							Eng. LV				
you may eat							Eng. Literal translation				
							Arabic equivalent				
							VD equivalent				
							BL equivalent				
*potential or debated cognates											

Genesis 2:17							9	6	5	3	0
וַאֲשֵׁם הַנָּהָר הַשְּׁלִישִׁי טִיגְרִיס הוּא הַסּוּבֵב אֶת כָּל-אֶרֶץ							VD				
וְהוּא הַמְּבִיט בְּכָל אֶרֶץ כּוּשׁ.							BL				
וַאֲשֵׁם הַנָּהָר הַשְּׁלִישִׁי טִיגְרִיס הוּא הַסּוּבֵב אֶת כָּל-אֶרֶץ							BHS				
וַאֲשֵׁם הַנָּהָר	הַשְּׁלִישִׁי	טִיגְרִיס	הוּא	הַסּוּבֵב	אֶת	כָּל-אֶרֶץ	Heb. LV				
and · the name of · the river	the · third	Tigris	he	the · go around	[obj]	all of the whole of · the land of	Eng. LV				
and · the name of · the river	the · third	[is] Tigris	he	[is] the [one] · going around		all of the whole of · the land of	Eng. Literal translation				
نهر	الثالث	تيغريس	هو	الثالث	الثالث	كل ارض	Arabic equivalent				
river	the	Tigris	he	the	the	all of the whole of · the land of	VD equivalent				
river	the	Tigris	he	the	the	all of the whole of · the land of	BL equivalent				
כִּי:							BHS				
כִּי							Heb. LV				
because							Eng. LV				
because							Eng. Literal translation				
							Arabic equivalent				
							VD equivalent				
							BL equivalent				
*potential or debated cognates											

Genesis 2:18							8	3	2	2	2	
VD וַדַּל הָרֵב הָאֱלֹהִים: «לֹאִיִּן חִיָּדָא אִן יִכְוֹן אִדְמ וְחִדָּה פֻּאֲסַנֶּה לֵּה מְעִינָא נְפִיִרָה».												
BL לִמָּ קֹל הָרֵב הָאֱלֹהִים: «לֹאִיִּן מְסַנְסַנָא אִן יִנְעִי אִדְמ וְחִיָּדָא. סֻאֲסַנֶּה לֵּה מְעִינָא מְשִׁאֲבָה לֵּה».												
BHS	וַיֹּאמֶר	יְהוָה	אֱלֹהִים	לֹא־טוֹב	הָיָה	הָאָדָם	לְבֶדּוֹ					
Heb. LV	ו . אמר	יהוה	אלהים	לא . טוב	היה	ה . אדם	לבד . הוא					
Eng. LV	and . say	Yahweh	God	not . good	be	the . man	alone . him					
Eng. Literal translation	and . (he) said	Yahweh	God	not . [it is] good	to be	the . man	alone . him					
Arabic equivalent	قَالَ		الله	ليس طيب	هو	الرجل						
VD equivalent			الاله			الرجل						
BL equivalent			الاله			الرجل						
BHS	אָעֲשֶׂה־לּוֹ		עֹזֵר	כְּנֻדּוֹ:								
Heb. LV	עשה . ל . הוא		עוזר	כ . נגד . הוא								
Eng. LV	make . for . him		helper	as . counterpart . him								
Eng. Literal translation	I will make . for . him		a helper	as . counterpart . him								
Arabic equivalent	أفعل			مخبر								
VD equivalent												
BL equivalent												
*potential or debated cognates												

Genesis 2:19								19	12	12	9	4
VD	וַיֵּצֵר הָאֱלֹהִים מִן־הָאֲדָמָה כָּל־חַי הַשָּׂדֶה וְכָל־עוֹף הַשָּׁמַיִם וְכָל־בְּהֵמַת הַמִּדְבָּר וְכָל־בְּהֵמַת הַשָּׂדֶה אֲשֶׁר־יִקְרָאֵלֹו הָאָדָם נִפְשׁוֹ חַיָּה וְכָל־חַי הַשָּׂדֶה אֲשֶׁר־יִקְרָאֵלֹו הָאָדָם נִפְשׁוֹ חַיָּה											
BL	וַיֵּצֵר הָאֱלֹהִים מִן־הָאֲדָמָה כָּל־חַי הַשָּׂדֶה וְכָל־עוֹף הַשָּׁמַיִם וְכָל־בְּהֵמַת הַמִּדְבָּר וְכָל־בְּהֵמַת הַשָּׂדֶה אֲשֶׁר־יִקְרָאֵלֹו הָאָדָם נִפְשׁוֹ חַיָּה וְכָל־חַי הַשָּׂדֶה אֲשֶׁר־יִקְרָאֵלֹו הָאָדָם נִפְשׁוֹ חַיָּה											
BHS	וַיֵּצֵר	יְהוָה	אֱלֹהִים	מִן־הָאֲדָמָה	כָּל־חַי	הַשָּׂדֶה	אֹת					
Heb. LV	ו . יצר	יהוה	אלהים	מן . ה . אדמה	כל . חי	ה . שדה	ו . אות					
Eng. LV	and . form	Yahweh	God	from . the . ground	all . animal	the . field	and . [obj]					
Eng. Literal translation	and also . (he) formed	Yahweh	God	from . the . ground	all (of) . the animal[s] of	the . field	and . [obj]					
Arabic equivalent	صَوَّرَ		الله	من اديم الارض	كل حي							
VD equivalent			الاله		كل حيوانات							
BL equivalent			الاله		كل حيوانات							
BHS	כָּל־עוֹף	הַשָּׁמַיִם	וַיָּבֵא	אֶל־הָאָדָם	לְרֹאשׁוֹת	מִהָיְאֵרָאֵלֹו	וְכָל־					
Heb. LV	כל . עוף	ה . שמים	ו . בא	אל . ה . אדם	ל . ראה	מה . קרא . ל . הוא	ו . כל					
Eng. LV	all . bird	the . heaven/sky	and . bring	to . the . man	— . see	what . call . to . him	and . all					
Eng. Literal translation	all (of) . the bird[s] of	the . sky	and . he brought	to . the . man	— . to see	that . he would call . (to) . h	and . all					
Arabic equivalent	كل من الطير	سماء السماء	بأىء	إلى ادم	رأى	فأىء	كل					
VD equivalent		السماء		الادم	يرى		كل					
BL equivalent		السماء		الادم	يرى		كل					
BHS	אֲשֶׁר	יִקְרָאֵלֹו	הָאָדָם	נִפְשׁוֹ	חַיָּה	הוּא	שְׁמוֹ:					
Heb. LV	אשר	קרא . ל . הוא	ה . אדם	נפש	חי	הוא	שם . הוא					
Eng. LV	what	call . to . him	the . man	creature	living	that	name . him					
Eng. Literal translation	whatever	(he) called . (to) . him	the . man	creature	[every] living	that	name . him					
Arabic equivalent	فأىء		الادم	نفس حيوة	حيوة		الشيء ادم سمي باسمه					
VD equivalent			الادم		حيوة		اسمها					
BL equivalent			الادم		حيوة		اسمها					
*potential or debated cognates												

Genesis 2:20							14	8	5	5	2									
VD																				
فَقَعَا اَدَمَ بِاسْمَائِهِ جَمِيعَ الْبَهَائِمِ وَطُيُورِ السَّمَاءِ وَجَمِيعَ حَيَوَانَاتِ الزَّوْبَةِ. وَاَمَّا لِنَفْسِهِ فَلَمْ يَجِدْ مُعِينًا نَظِيرَهُ. وَكَهَذَا اُطْلِقَ اَدَمُ اَسْمَاءَ عَلَى كُلِّ الطُّيُورِ وَالْحَيَوَانَاتِ وَالْبَهَائِمِ. غَيْرَ اَنَّهُ لَمْ يَجِدْ لِنَفْسِهِ عَيْنًا مُشَابِهًا لَهُ.																				
BHS																				
וַיִּקְרָא							הָאָדָם		שְׁמוֹת		לְכָל־הַבְּהֵמָה		וְלָעוֹף		הַשָּׁמַיִם		וְלִכְל־			
Heb. LV							ו . קרא		ה . אדם		שם		ל . כל . ה . בהמה		ו . ל . עוף		ה . שמים		ו . ל . כל	
Eng. LV							and . call		the . man		name		o . all . the . domestic animal		and . to . bird		the . heaven/sky		and . to . all	
Eng. Literal translation							and . (he) called/gave		the . man		names		all (of) . the . domestic animi		and . to . the bird[s] of		the . sky		and . to . all (of)	
Arabic equivalent							فأىء		الادم		إسمى ادم سمي باسم		كل بهيمة		عوف		سماء السماء		كل	
VD equivalent									الادم		باسمها		البهائم							
BL equivalent									الادم		باسمها		كل البهائم							
BHS							חַי		הַשָּׂדֶה		וְלָאָדָם		לֹא־מֵצָא		עֹזֵר		כְּנֻדּוֹ:			
Heb. LV							חי		ה . שדה		ו . ל . אדם		לא . מצא		עוזר		כ . נגד . הוא			
Eng. LV							animal		the . field		nd . for . man/Adam		not . find		helper		as . counterpart . him			
Eng. Literal translation							the animal[s] of		the . field		ut . for . [the] man/		not . he found		a helper		as . counterpart . him			
Arabic equivalent							حي				الادم		لم يجد		مخبر					
VD equivalent							حيوانات													
BL equivalent							حيوانات													
*potential or debated cognates																				

Genesis 2:21								10	5	4	3	2
וַיִּפּוֹעַ הָרֶבֶת הָאֱלֹהִים שִׁבְעָה עָלֵי אִדָּם כִּתְּמָם פֹּאחֵד וְאִדְעָה מִן אִשְׁלָעוֹ וּמִלָּא מִכְתָּהָ לְחִמָּא.								VD				
וַיִּפּוֹעַ הָרֶבֶת הָאֱלֹהִים אִדָּם כִּי נִזְמַע עֵינָיו, לָמָּה לָּאֵלֵּן שִׁבְעָה מִן אִשְׁלָעוֹ וּסְדָּ מִכְתָּהָ בְּלִחְמָא.								BL				
וַיִּפֹּל יְהוָה אֱלֹהִים תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח ו . לִקַּח								BHS				
ו . נפל יְהוָה אֱלֹהִים תַּרְדֵּמָה עַל . ה . אָדָם ו . יִשָּׁן ו . לִקַּח								Heb. LV				
and - cause to fall God Yahweh and - caused to fall								Eng. LV				
and - (he) caused to fall								Eng. Literal translation				
الله								Arabic equivalent				
اللة								VD equivalent				
								BL equivalent				
אֶחָד מִן־צִלְעֵי־הוּא וַיִּסְגֹּר בִּשְׂרָ תַּחַת־הִיא								BHS				
אחד מן . צלע . הוא ו . סגר בשר תחת . היא								Heb. LV				
one of . rib . him and . close up/shut flesh in place of . her								Eng. LV				
one of . ribs . him and . he closed up								Eng. Literal translation				
جسعه								Arabic equivalent				
احده								VD equivalent				
شعاع								BL equivalent				
*potential or debated cognates												



Genesis 3:2							7	3	2	2	1
VD											
BL											
BHS											
וַתֹּאמֶר	הָאִשָּׁה	אֶל־הַנָּחֹשׁ	מִן־פְּרִי	עֵץ־הַגָּן	נֹאכַל:						
Heb. LV	the woman	to the serpent	from the fruit of	tree of the garden	eat						
Eng. LV	and say	to the serpent	from the fruit of	the tree[s] of the garden	we may eat						
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
*potential or debated cognates											

Genesis 3:3							8	4	4	4	1
VD											
BL											
BHS											
וּמִפְּרִי	הָעֵץ	אֲשֶׁר	בְּתוֹךְ־הַגָּן	אָמַר	אֱלֹהִים	לֹא					
Heb. LV	and from fruit	that	in middle of the garden	say	God	not					
Eng. LV	but from the fruit	that	in the middle of the garden	(he) said	God	not					
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
*potential or debated cognates											
BHS											
תֹּאכְלוּ	מִמֶּנּוּ	וְלֹא	תִגְעוּ	בּוֹ	שְׂרָתְמִתּוֹן:						
Heb. LV	eat	and not	touch	on him	lest	die					
Eng. LV	you shall eat	from him	you shall touch	(on) <sup>12</sup> him	lest otherwise	you shall die					
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
*potential or debated cognates											

Genesis 3:4							5	3	1	1	1
VD											
BL											
BHS											
וַיֹּאמֶר	הַנָּחֹשׁ	אֶל־הָאִשָּׁה	לֹא־מוֹת	תָּמוּתוֹן:							
Heb. LV	the serpent	to the woman	not die	die							
Eng. LV	and say	to the woman	not certainly <sup>13</sup>	you will die							
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
*potential or debated cognates											

Genesis 3:5							11	6	5	3	2
VD											
BL											
BHS											
כִּי	יָדַעַ	אֱלֹהִים	כִּי	בַּיּוֹם	אָכַלְתֶּם	מִמֶּנּוּ					
Heb. LV	know	God	that	on day	eat you (all)	from him					
Eng. LV	(he) knows	God	that	on the day of	eating you (all)	from him					
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
*potential or debated cognates											
BHS											
וַיִּפְקַח	עֵינָי	אֶתְכֶם	וְהָיִיתֶם	כַּאֲלֹהִים	יָדַעַ	טוֹב					
Heb. LV	and be opened	eye you (all)	and be	like God	know	good					
Eng. LV	and (they) will be open	eyes you (all)	and you will be	like God	knowing (of)	good					
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
*potential or debated cognates											

Genesis 3:6							16	7	5	4	3
VD											
BL											
BHS											
וַתִּרְאֶה	הָאִשָּׁה	כִּי	טוֹב	הָעֵץ	לִמְאֹכֵל	וְכִי					
Heb. LV	and see	that	good	the tree	for food	and that					
Eng. LV	(she) saw	that	[was] good	the tree	for food	and that					
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
*potential or debated cognates											
BHS											
תִּאְוָה־הוּא	לְעֵינַיִם	וַתְּחַמֵּד	הָעֵץ	לְהַשְׁכִּיל	וַתִּקַּח	מִפְּרִי־					
Heb. LV	delight he	and desire	the tree	to make wise	and take	from fruit him					
Eng. LV	[was] delight - heli	and [was] desirable	the tree	to make [one] wise	and she took	from fruit him					
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
*potential or debated cognates											
BHS											
וַיֹּאכַל	וַתֵּן	לְאִשְׁהָ	עִמָּהּ	וַיֹּאכַל:							
Heb. LV	and eat	and give	with her	eat							
Eng. LV	and she ate	and she gave	with her	eat							
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
*potential or debated cognates											

Genesis 3:7							10	4	3	3	2	
VD فَانْفَتَحَتْ اَعْيُنُهُمَا وَعِلِمَا اَنْهُمَا عُرْيَانَانِ. فَخَاطَا اُورَاقَ تَيْنٍ وَصَنَعَا لِنَفْسَيْهِمَا مَازَرَ.												
BL فَانْفَتَحَتْ لِلْحَالِ اَعْيُنُهُمَا، وَادْرَكَا اَنْهُمَا عُرْيَانَانِ، فَخَاطَا لِنَفْسَيْهِمَا مَازَرَ مِنْ اُورَاقِ التَّيْنِ.												
BHS	וּתְפַקְחֶנָּה	עֵינֵי	שְׁנֵיהֶם*	וַיֵּדְעוּ	כִּי	עֵרִמָם	הֵם					
Heb. LV	ו . תִּפְחָ	עֵינִ	שְׁנֵימ . הֵמָּה	ו . יִדְעַ	כִּי	עֵרִמָם	הֵמָּה					
Eng. LV	and · be opened	eye	two · them	and · know/realize	that	naked	they					
Eng. Literal translation	then · (they) were opened	the eyes of	the two of · them	and · they realized	that	[were] naked	they					
Arabic equivalent	فتحت	عين	التين	ودعا*		عار	عُرْيَان					
VD equivalent		اعينها				عُرْيَان						
BL equivalent		اعينها										
BHS	וַיִּתְּפְרוּ	עֲלֶהָ	תֵּאֱנֶה	וַיַּעֲשׂוּ	לָהֶם	תְּגִלָּת:						
Heb. LV	ו . תִּפְרוּ	עֲלֶהָ	תֵּאֱנֶה	ו . עֲשׂוּ	ל . הֵמָּה	תְּגִלָּה						
Eng. LV	and · sew together	leaf	fig	and · make	for · them	covering						
Eng. Literal translation	and · they sewed together	leaves of	fig	and · they made		coverings						
Arabic equivalent	فعل	عبر	تين			حجر						
VD equivalent		عبر	التي									
BL equivalent			التي									
*potential or debated cognates												

Genesis 3:8							14	10	8	7	3	
וַיִּשְׁמְעוּ סוֹת הַרְבֵּי הַלֵּה מַשִּׁי בַּי הַנֶּה עַד הַיּוֹב רִיחַ הַנְּהָר פֹּחֲתִיבָּ אִדָּם וְאִמְרָתָהּ מִן וְגַה הַרְבֵּי הַלֵּה בַּי וְסִטְ שֵׁי שֵׁי הַנֶּה.												
BL ثُمَّ سَمِعَ الزَّوْجَانِ صَوْتَ الرَّبِّ الْإِلَهِ مَاشِيَا فِي الْجَنَّةِ عِنْدَ هُبُوبِ رِيحِ النَّهَارِ، فَاحْتَبَا مِنْ حَضْرَةِ الرَّبِّ الْإِلَهِ بَيْنَ شَجَرِ الْجَنَّةِ.												
BHS	וַיִּשְׁמְעוּ	אֹת־קוֹל	יְהוָה	אֱלֹהִים	מִתְהַלֵּךְ	בְּגֶן	לְרוּחַ					
Heb. LV	ו . שְׁמַעַ	אֹת . קוֹל	יְהוָה	אֱלֹהִים	הֵלֵךְ	ב . ה . גֶּן	ל . רוּחַ					
Eng. LV	and . hear	[obj] . voice	Yahweh	God	walk around	in . the . garden	by/at . wind/breeze					
Eng. Literal translation	and . they heard	[obj] - the voice of	Yahweh	God	walking around	in . the . garden	at . the cool of					
Arabic equivalent	سمع	قل		الله	هبط	جن	روح					
VD equivalent	سمع			الاله		الجنة	روح					
BL equivalent	سمع			الاله		الجنة	روح					
BHS	הַיּוֹם	וַיִּתְּחַבֵּא	הָאָדָם	וְאִשְׁתּוֹ	מִפְּנֵי	יְהוָה	אֱלֹהִים					
Heb. LV	ה . יוֹם	ו . חִבֵּא	ה . אָדָם	ו . אִשָּׁה . הוּא	מִן . פֶּן	יְהוָה	אֱלֹהִים					
Eng. LV	the . day	and . keep oneself hidden	the . man	and . wife . him	from . face	Yahweh	God					
Eng. Literal translation	the . day	nd . (they) hid themselves	the . man	and . wife . him	from . the face/presence of	Yahweh	God					
Arabic equivalent	اليوم	خبا	ادم	انث	ها	الله	الاله					
VD equivalent	اليوم	فاحتبا	ادم									
BL equivalent	اليوم	فاحتبا										
BHS	בְּתוֹךְ	עֵץ	הַגֶּן:									
Heb. LV	ב . תוֹךְ	עֵץ	ה . גֶּן									
Eng. LV	in . middle	tree	the . garden									
Eng. Literal translation	the middle of/among	the tree[s] of	the . garden									
Arabic equivalent	بين	جن	الجنة									
VD equivalent			الجنة									
BL equivalent			الجنة									
*potential or debated cognates												

Genesis 3:9							4	2	2	2	2
فَقَادَى الرَّبُّ الْإِلَٰهَ آدَمَ: «أَيْنَ أَنْتَ?».							VD				
فَقَادَى الرَّبُّ الْإِلَٰهَ آدَمَ: «أَيْنَ أَنْتَ?».							BL				
BHS	וַיִּקְרָא	יְהוָה	אֱלֹהִים	אֶל־הָאָדָם	וַיֹּאמֶר	לּוֹ	אֵינֶה:				
Heb. LV	ו . קִרָּא	יְהוָה	אֱלֹהִים	אֶל . ה . אָדָם	ו . אִמַּר	ל . הוּא	אֵיה . אַתָּה				
Eng. LV	and . call	Yahweh	God	to . the . man	and . say	to . him	where . you				
Eng. Literal translation	and . (he) called	Yahweh	God	(to) . the . man	and . he said	to . him	where . you				
Arabic equivalent	قرا		الله	آدم	أمر						
VD equivalent			الاله	آدم							
BL equivalent			الاله	آدم							
*potential or debated cognates											

Genesis 3:10							7	4	4	4	2	
FQAL: «SMTCT SVUTK FV ALJNT FXTST LAYI EZYAN FAKHTBAT.»							VD					
FAGAB: «SMTCT SVUTK FV ALJNT FAKHTBAT XTST MBK LAYI EZYAN.»							BL					
אָנכי	כִּי־עֵרִם	וַיִּירָא	בְּגֶן	שָׁמַעַ	אֹת־קוֹלְךָ	וַיֹּאמֶר	BHS					
אנכי	כי · ערם	ו · ירא	ב · ה · גן	שמע	אות · קול · אתה	ו · אמר	Heb. LV					
I	for · naked	and · be afraid	in · the · garden	hear	[obj] · voice/sound · you	say · and · he said	Eng. LV					
I	for · [am] naked	and · I was afraid	in · the · garden	I heard	[obj] · sound · you	and · he said	Eng. Literal translation					
				سمعت	قل	امر	Arabic equivalent					
				سمعت			VD equivalent					
				سمعت			BL equivalent					
						וַיִּתְּחַבֵּא:	BHS					
						ו · חבא	Heb. LV					
						and · hide oneself	Eng. LV					
						and so · I hid myself	Eng. Literal translation					
						خبا	Arabic equivalent					
						فاحتبت	VD equivalent					
						فاحتبت	BL equivalent					
							*potential or debated cognates					

Genesis 3:11							7	4	4	2	1
VD	فَقَالَ: «مَنْ اَعْلَمَكَ اَنْتَ عُرْيَانٌ؟ هَلْ اَكَلْتُ مِنَ الشَّجَرَةِ الَّتِي اَوْصَيْتُكَ اَنْ لَا تَأْكُلَ مِنْهَا؟»										
BL	فَسَالَ: «مَنْ قَالَ لَكَ اِنَّكَ عُرْيَانٌ؟ هَلْ اَكَلْتُ مِنْ ثَمَرِ الشَّجَرَةِ الَّتِي نَهَيْتُكَ عَنْهَا؟»										
BHS	וַיֹּאמֶר	מִי	הַגִּיד	לְךָ	כִּי	עֵירִם	אַתָּה				
Heb. LV	ו . אִמַּר	מִי	נִגַּד	ל . אַתָּה	כִּי	עֵרִם	אַתָּה				
Eng. LV	and · say	who	tell	to · you	that	naked	you				
Eng. Literal translation	and · he said	who	(he) told	(to) · you	that	[are] naked	you				
Arabic equivalent	امر					عار	عُرْيَان				
VD equivalent						عُرْيَان					
BL equivalent						عُرْيَان					
BHS	הַמִּן־הָעֵץ	אֲשֶׁר	צִוִּיתִיךָ	לְבָלִי	אָכַל־מִמֶּנּוּ	אָכַלְתָּ:					
Heb. LV	ה . מִן . ה . עֵץ	אֲשֶׁר	צוּה . אַתָּה	ל . בָּלִי	אָכַל . מִן . מִמֶּנּוּ	אָכַל					
Eng. LV	? · from · the · tree	that	command · you	— · not	eat · from · him	eat					
Eng. Literal translation	? · from · the · tree	that	I commanded · you	— · not	to eat · from · him	you did eat					
Arabic equivalent	عن		وصي	نكث	عبر	نكث					
VD equivalent			وصيتك	نكث		نكث					
BL equivalent						اكلت					
*potential or debated cognates											

Genesis 3:12							7	3	2	2	3	
VD												
«الْمَرَأَةُ الَّتِي جَعَلْتُهَا مَعِيَ هِيَ اَعْطَيْتَنِي مِنَ الشَّجَرَةِ فَآكَلْتُ».												
BL												
«إِنَّهَا الْمَرَأَةُ الَّتِي جَعَلْتُهَا رَافِقَةً لِي. هِيَ الَّتِي اطْعَمْتَنِي مِنْ ثَمَرِ الشَّجَرَةِ، فَآكَلْتُ».												
BHS												
וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא												
Heb. LV												
ו . אומר ה . אדם ה . אשה אשר נתן עם . אני היא												
Eng. LV												
Eng. Literal translation												
Arabic equivalent												
VD equivalent												
BL equivalent												
BHS												
נָתַתָּה לִּי מִן־הָעֵץ וְאָכַל:												
Heb. LV												
נתן . ל . אני מן . ה . עץ ו . אכל												
Eng. LV												
Eng. Literal translation												
Arabic equivalent												
VD equivalent												
BL equivalent												
BHS												
*potential or debated cognates												

Genesis 3:13							9	4	2	2	2	
VD												
BL												
«مَا هَذَا الَّذِي فَعَلْتَ؟» فَقَالَتِ الْمَرْأَةُ: «الْحَيَّةُ عَرَّيْتَنِي فَأَكَلْتُ».												
سَأَلَ الرَّبُّ إِلَهَ الْمَرْأَةَ: «مَاذَا فَعَلْتَ؟» فَاجَابَتِ: «أَعُوذَنِي الْحَيَّةُ فَأَكَلْتُ».												
BHS	וַיֹּאמֶר	יְהוָה	אֱלֹהִים	לְאִשָּׁה	מִה־זֹּאת	עָשִׂיתָ	וַתֹּאמֶר					
Heb. LV	ו . אמר	יהוה	אלהים	ל . ה . אשה	מה . זאת	עשה	ו . אמר					
Eng. LV	and · say	Yahweh	God	to · the · woman	what · this	do	and · say					
Eng. Literal translation	and · (he) said	Yahweh	God	to · the · woman	what · [is] this [that]	you did	and · (she) said					
Arabic equivalent	امر	الله	اللة	اللة	فت		امر					
VD equivalent												
BL equivalent												
BHS	הָאִשָּׁה	הַנָּחֶשׁ	הַיָּשִׁאֲנִי	וְאָכַל:								
Heb. LV	ה . אשה	ה . נחש	נשא · אני	ו . אכל								
Eng. LV	the · woman	the · serpent	deceive/trick · me	and · eat								
Eng. Literal translation	the · woman	the · serpent	he tricked · me	and · I ate								
Arabic equivalent	انث	نمين	ان	كانت	فأكلت		فأكلت					
VD equivalent												
BL equivalent												
*potential or debated cognates												

Genesis 3:14							17	10	6	4	2
VD											
BL											
וַיֹּאמֶר	יְהוָה	אֱלֹהִים	אֶל־הַנָּחֶשׁ	כִּי	עָשִׂיתָ	זֹאת					
ו . אומר	יהוה	אלהים	אל . ה . נחש	כי	עשה	זאת					
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
BHS											
אָרֹר	אֶתָּה	מְכַל־הַבְּהֵמָה	וּמְכַל	חַי	הַשָּׂדֶה	עַל־בִּטְנְךָ					
ארר	אתה	כל . ה . בהו	ו . מן . כל	חי	ה . שדה	על . גחון . אתה					
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
BHS											
תֵּלֵךְ	וְעָפָר	תֹּאכַל	כָּל־יְמֵי	חַי	אֶתָּה						
הלך	ו . עפר	אכל	כל . יום	חי . אתה							
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
BHS											
*potential or debated cognates											

Genesis 3:15							9	5	2	2	0
VD											
BL											
וַיֹּאמֶר	אֱלֹהִים	לְאִשָּׁה	וּבֵין	וּבֵין	וּבֵין	וּבֵין					
ו . אומר	אלהים	ה . אשה	ו . בין	ו . בין	ו . בין	ו . בין					
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
BHS											
וּבֵין	וּבֵין	וּבֵין	וּבֵין	וּבֵין	וּבֵין	וּבֵין					
ו . בין	ו . בין	ו . בין	ו . בין	ו . בין	ו . בין	ו . בין					
Eng. Literal translation											
Arabic equivalent											
VD equivalent											
BL equivalent											
BHS											
*potential or debated cognates											

[illegible]

Genesis 3:19							10	6	1	0	2	
וַעֲרַךְ וְחִיָּה כָּלֵךְ לֶחְזָא חֲתִי תְעוֹד אֶל־הָאָרֶץ הַלְּתִי אֲחִדְתִּי מִנָּהּ. לָכֵן תִּרְאֶב וְאֵלִי תִרְאֶב תְּעוֹד.							VD					
בערך גיבייך תִּקְסֵב עֵשִׁיִּיךָ חֲתִי תְעוֹד אֶל־הָאָרֶץ, מִיֵּן תִּרְאֶב אֲחִדְתִּי, וְאֵלִי תִרְאֶב תְּעוֹד.							BL					
אֶל־הָאָדָמָה	שׁוּבָר	עַד	לָחֶם	הָאֵכֵל	אֶפֶר	בְּזַעַת	BHS					
אל . ה . אדמה	שב . אתה	עד	לחם	אכל	אף . אתה	ב . זעה	Heb. LV					
to - the . ground	return - you	until	bread	eat	face - you	in - sweat	Eng. LV					
to - the . ground	returning - you	until	bread	you shall eat	face - you	in - the sweat of	Eng. Literal translation					
תִּרְאֶב תְּעוֹד				אֶל־	אֵכֵל	חֲתִי	Arabic equivalent					
				תִּקְסֵב			VD equivalent					
							BL equivalent					
תִּשׁוּב:	וְאֶל־עֶפֶר	אֶתָּה	כִּי־עֶפֶר	לִקְחָתָּהּ	מִמֶּנָּהּ	כִּי	BHS					
שב	ו . אל . עפר	אתה	כי . עפר	לקח	מן . היא	כי	Heb. LV					
return	and - to . dust	you	for - dust	be taken	from - her	for	Eng. LV					
you shall return	and - to . dust	you	for - [are] dust	you were taken	from - her	for	Eng. Literal translation					
עֶפֶר				אֶל־	חֲתִי		Arabic equivalent					
							VD equivalent					
								*potential or debated cognates				

47

Frequency	Count
Never	7
Rarely	4
Sometimes	3
Frequently	2
Very frequently	1
Extremely frequently	1

Heatmap showing the number of cases per 100,000 population for each country in the Americas region. The color scale ranges from 3 (yellow) to 17 (dark green).

Country	Cases per 100,000 population
Argentina	17
Bahamas	8
Belize	6
Bolivia	6
Brazil	3
Canada	17
Chile	17
Colombia	17
Costa Rica	17
Cuba	17
Dominican Republic	17
Ecuador	17
El Salvador	17
Guatemala	17
Honduras	17
Mexico	17
Nicaragua	17
Panama	17
Paraguay	17
Peru	17
Puerto Rico	17
Suriname	17
Uruguay	17
Venezuela	17

Number	Frequency
6	6
5	2
4	2
3	1
2	2
1	2

13	3	1	1	3	1
830	443	335	277	163	8